

# AMERICA

## A·CATHOLIC·REVIEW·OF·THE·WEEK

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## Chronicle

**Czechoslovakia.**—It is estimated that every thirteenth person is in some way or other in the pay of the State. Efforts are now being made to lessen the number of Government employees. The Parliament

### *The Political Situation*

has also approved a reduction in salaries from two to thirteen per cent in the case of these employees. The reduction, regarded as absolutely necessary, nearly rent asunder the Coalition. The National Socialists, who had agreed to this step in the preliminary negotiations of the political parties, but now wished to curry favor with the Government employees, suddenly protested their inability to vote for the measure. This want of reliability somewhat shocked the present Coalition Government. There is the possibility of a new general election at which, it is forecast, the Popular party is sure to win more than its present strength. Municipal election will at all events take place throughout the entire State this year, and success in these also has so far been guaranteed for the Popular party in all the by-elections. Since this party champions the rights of the Church, which the Socialist factions have sought to trample under foot, there is good hope for progress. Even the bitterest enemies of the Church now admit that there can be no thought any longer of the one sided separation of Church and State which had been contemplated, but that a series

of laws regulating particular questions at issue will probably be drawn up after definite agreements have been reached. A hard struggle, however, will precede these agreements. That the Church will receive her just due is not likely. The apostate priests have demanded some 417 churches in the territory of the archdiocese of Olmutz and 215 in the diocese of Brunn. They have no claim whatsoever to the ownership of these edifices, but base their demands upon the pretext that during the Thirty Years' War these churches were in the possession of the Hussites and other Bohemian Protestants.

The National Socialist party has for some time past been losing ground. Recently, therefore, it made a pact with the Czechoslovakian sect which now gives it an additional voting power representing the total membership of this organization.

### *The Ecclesiastical Budget*

The party, one of various Socialist factions in the republic, is to give in return its political influence to the new religion. The first result was the promise exacted from the Premier, before the budget was submitted to Parliament, that 9,000,000 crowns must be given to the sect for its ecclesiastical needs. The sect numbers but 500,000 members, while the Catholic Church, with a membership of 7,500,000 in Bohemia, Silesia and Moravia, receives only 38,500,000 crowns. The State, moreover, is under no obligation to the sect, while the sum given to the Church is strictly her due. In order not to endanger the Coalition the Premier's promise was ratified by the parties united in the Coalition group, but Catholics do not fail to point out the absurd disproportion in the ecclesiastical budget, while the Social Democrats deplore the inconsistency of their friends, the National Socialists, who clamored for separation of Church and State, yet now falsely extort millions of the public money to secure the votes of their sectarian proteges. This inconsistency may become an effective weapon in the hands of the Popular party. There remains, moreover, the very interesting question of deciding who shall be the recipient of the 9,000,000 crowns. While the new sect, in general, has been officially acknowledged as one of the recognized denominations, the individual groups that constitute it have no legal existence in the eyes of the State. There are ninety-seven such parish groups in Bohemia and twenty-eight in Moravia and Silesia, ministered to by 162 priests. Of all these, ten only have fulfilled the mate-

rial requirements necessary for State recognition. As a consequence their marriages, for instance, are not recognized by the courts. Then again there are in reality at present two sects—the smaller Czechoslovakian Orthodox Church, under Bishops Dositej and Gorazd Bavlik, which still at least remains Christian, and the now atheistic Czechoslovakian National Church of the Patriarch-Elect Dr. Farsky. The separation took place after the publication of Farsky's atheistic catechism.

Some time ago we mentioned the alarming scarcity of ecclesiastical vocations in the older parts of Czechoslovakia, in Bohemia, Moravia and Silesia. This year's statistics are again very disheartening. The seven seminaries of these three territories have, for a Catholic population of more than seven and a half millions, only 252 students of theology, 121 of whom are Czechs and 131 Germans. Thus the seminary of the vast archdiocese of Prague, with its two and a half million souls, has only eight students in the first year of theology; of these four are Germans and four Czechs. Already many pastors in large parishes have no curates and the future seems alarming. Whilst formerly the students of theology used to be overwhelming Czech and only a small minority Germans, at present the opposite is the case. Yet more than two-thirds of the population of these territories are Czechs. This is to some extent one of the results of the anti-religious campaign, and of the larger number of alluring secular careers now open to educated young Czechs. Under the Austrian regime the situation had been the very reverse. The Bishops do their best to secure for their dioceses a sufficient number of good priests by rousing the Faithful to the understanding of the dignity of the priesthood, by pastorals, by the sermons the priests are directed to preach on this subject and by collecting the means necessary for the upbringing and education of boys qualified for this work. The last Conference of the Bishops of the Republic, held in October, 1922, decreed a lasting yearly tax on the income of the priests in better circumstances. One-half of their receipts is to be distributed among the poorest priests, the other half is to go towards the education of candidates of the sanctuary.

**England.**—The scheme for submitting the Franco-German difficulties in the Ruhr to the tribunal of the League of Nations is gaining sympathetic support in responsible quarters. On January 18, this plan, which comes from the Swedish Premier, M. Hjalmar Branting, was under consideration in official circles, and it was stated later that the British Government would offer no objection, although it could take no active part in the League discussions. The Council of the League meets at Geneva, Friday, January 26. On the other hand it is believed that the plan is not without difficulties, as France would in all probability raise

a strong protest against any action by the League, for she holds that in occupying the district, she is well within the rights accorded to her by the Treaty of Versailles. The French action in the Ruhr is strongly approved by the papers owned by Lord Rothermere, the late Lord Northcliffe's brother, but outside of this group of journals, the occupation of the territory and the policies pursued by France are generally disapproved. A considerable number of influential dailies are demanding that the Government order the withdrawal of the British army of occupation, but there is no indication that Premier Bonar Law intends to heed the call. From Italian sources it was announced tentatively, although semi-officially, that Premier Mussolini was anxious to settle the difficulties between Paris and Berlin, by assuming the part of umpire.

**Lausanne Conference.**—The United States went on record on January 15 at the Near East Conference as desiring not only the most favored nation treatment in all Turkish fiscal arrangements affecting foreigners, but also as insisting on equality of treatment with Turkish citizens in everything concerning commerce, business, charity, education and religion. If Turkish charitable and educational institutions are exempted from taxation, America will expect the same exemption for the numerous American institutions in the Turkish empire. If the Ottoman Government favors its home enterprises in any way, the United States will look forward to having the same preferential treatment accorded to American business enterprises. This was the general drift of a statement read at a meeting of the Subcommittee on Economic Capitulations by Mr. John E. Gillespie, Commercial Attache to the American High Commission in Constantinople. The point was long debated. The contention of Mr. Gillespie was at last practically allowed although the Turks reached no definite conclusion. The Turks admitted that the acceptance of the most favored nation principle, in the case of the signatories of the Lausanne treaty, would bind their hands in the negotiations of treaties with countries not signing that document. The United States will be one of these.

On January 20, the Conference "struck a snag" on one of the questions which every one had thought close to a satisfactory settlement, that of the compulsory exchange

of minority populations between Greece and Turkey. Demetrius Caciomanos, Greek Minister to Great Britain, suggested at the morning meeting, on behalf of his country, that the compulsory transfer be abandoned and that only voluntary intermigration be provided for in the peace treaty now under negotiation. Further discussion of the question was referred to future sessions. The subcommittee on exchange of populations failed to agree on three points: First, settlement of the western frontier of Western Thrace; second, exclusion of the Greeks in East-

#### *Scarcity of Ecclesiastical Vocations*

#### *American Demands*

#### *The Minorities Question*



ern Thrace from the general exchange plan; third, abrogation of the Greek law of expropriation of Turkish property in Greece, by which the Turks say discrimination is practised against their people. Many even vital points remain yet to be settled by the Conference. It is hoped that by the end of January the Conference will have terminated its sessions and outlined a treaty.

**The Ruhr Occupation.**—During the week both France and Germany engaged in measures of reprisal and counter-reprisal for the invasion of the Ruhr. On January 15, the German Government ordered the Ruhr coal owners not to deliver any coal to France or Belgium

*A Further  
Advance*

even if payment were made for the fuel. The French occupied Bochum and ordered the encirclement of the Stinnes industrial properties when notified of Germany's intention to suspend payments of money and deliveries of goods on reparations accounts. When the coal owners, complying with the orders they had received from Berlin, declined to promise any deliveries, even for cash, the French commander at Düsseldorf, ordered a still further advance which carried the French lines almost eight miles east of Bochum to the edge of the important industrial town of Dortmund. At Bochum on the same day, while the Nationalists were holding a demonstration before the City Hall where the French general was staying, the Communists made a counter-demonstration. A clash between the two factions ensued. One German was killed and two other Germans wounded, when the French, claiming that they were fired on first, fired on the crowd.

When Fritz Thyssen, son of the great coal owner, informed the head of the French Economic Mission, M. Coste, of the orders received from Berlin not to deliver coal to France on reparations account even for cash, the French replied with an individual summons to the seven great mine owners to obey the French orders with the threat of arrest and of the confiscation of their mines as long as their refusal to pay continued. Meanwhile a further ruling in Paris from the Reparations Commission and events in the Ruhr itself resulted in a tighter economic grip by the French on the occupied territory. On January 16, Germany was declared in default in her treaty obligations by the Reparations Commission. One count set forth that she was in default on coal delivery and the other that she was in default on cattle delivery. The technical basis for the coal default was found in the German Government's note of January 12, declaring that as long as the Ruhr was occupied, she would not deliver or pay for reparations coal. A similar declaration with regard to cattle supplied the charge for the second indictment. As with the defaults declared last week for coal and wood, the defaults were declared by France, Belgium and Italy. The English member of the commission as well as Mr. Roland Boyden, the American observer, took no part in the decision. In explanation of his action declaring Germany in

default, Signor Salvatore Raggi, the Italian delegate, stated that he had not signed the request of the Belgians and French for a default decision because German coal deliveries to Italy had been stopped, but because slow deliveries to France and Belgium clearly indicated a default by Germany.

Coincident almost with the Reparations Commission's decision, news came over the wires of the Associated Press from Düsseldorf of a still further advance of the French troops and of the increasing difficulties in the path of the central mission. With the encircling of the district by pushing forward their lines so as to include the cities of Luenen, Dortmund and Witten, and the probability before them of the arrest of the mine owners who refused to resume coal deliveries, the French were practically in complete possession of the Ruhr basin. Events took another step forward when an order of the Rhineland High Commission authorizing the Allies to seize the customs receipts, to take over the forests and collect the coal tax, was promulgated at Düsseldorf and throughout the Ruhr, on January 18, by General Degoutte as Military Governor of the district. In importance this is perhaps the most momentous step which the Allies, the French and Belgians, have yet taken. Its application is the logical result of the decisions recently reached by the Reparations Commission in Paris. One of the first results of these combined measures of the French authorities was the closing of the Mayence branch of the Reichsbank and the removal of all securities and funds into unoccupied German territory. French, Italian and Belgian customs officers whose duty will be to collect customs receipts, were already in Coblenz by January 18. Similarly forest officers were in the Rhineland ready to begin work. The only direct action which by January 18 had been taken by the French was the divergence of seven barges and 120 trucks of coal from their intended destination in Prussia, to Strassburg and Metz. On the following day several other seizures followed, the biggest being at Duisburg, where 14,000 tons of coal destined for Germany were turned back and directed to France. In all about 20,000 tons were diverted.

During all this time the attitude of the German Government remained unchanged. "We are defending the independence of German territory and the liberty of the

*Passive Resistance  
to Military Invasion*

German population against the designs of aggressive militarism," were the words of Chancellor Cuno. While regarding the Versailles treaty as violated, the Government promises to fulfill its obligations towards "those signatory Powers which are not taking part in the violation." In holding out against the threats issued by the army of occupation, the Chancellor says, both owners and workmen are "resisting unjust aggression, and the German Government means to support them by every means in its power." Asked by a reporter for the Universal Service whether he thought the purpose of the French operations

was to obtain payment of reparations, Chancellor Cuno replied that he had too high an opinion of the intelligence of M. Poincaré to suppose for a moment that he thinks the occupation will have such a result. In a recent allusion to the preceding cost of the armies of occupation Lloyd George estimated that: "Between direct cash payments and the cost of supplies, with the outlay in labor and material for building huge barracks, these armies have already cost Germany six million gold marks, roughly a billion and a half of dollars." Exactly the same estimate of the cost of the armies of occupation up to March, 1921, has been made public from other Allied sources. Continuing his reference to Poincaré, Chancellor Cuno added:

Had he wished to make the payment of reparations forever impossible, he could have chosen no more effective course. You noticed that the first announcement of the intended French action hardly affected the value of the mark, for a reason which I think is obvious. In the beginning the world accepted the word of the French Government and believed that only peaceful, economic measures were contemplated.

When it became evident that it was to be a military invasion, the mark began to fall with alarming rapidity. A week ago the dollar was worth 9,000 marks, today [January 20] it is quoted at 23,000. The action of France and Belgium started the German mark on the same headlong downward course as the Austrian crown. The catastrophic fall of the mark, despite Poincaré's statement in his last speech that he is aiming to stabilize the mark, makes it perfectly futile to tell us to stop printing paper money. This further fall of the mark necessitates further inflation of our currency. . . .

Since it is evident to every intelligent person that the financial ruin of Germany would not conduce to the payment of reparations, it is necessary to find some other explanation for the French action. The reason for it is extremely simple and is found in the program outlined by President Dariac of the Finance Committee of the French Senate, in a report to Premier Poincaré. In this report Dariac boasted of the ability of the French to disorganize the industry of the Ruhr potentates. He advised saying to the Ruhr: "Collaborate with us or we disorganize your industry, or in other words, love me or I will kill you."

The German Chancellor, therefore, concludes that the utilization of the Ruhr is undoubtedly the first aim of the occupation, while the second aim is the control of German production. In evidence of this latter statement he again quotes the program of the President of the Finance Committee of the French Senate. Dariac says:

As long as we hold the right bank of the Rhine we are masters of 43,000,000 tons of ore yearly, and will be in a position to play a decisive role in the German metal industry, demanding in return for the ore the control of production. . . . We cannot demand that Germany pay enormous sums for thirty-five years; on the other hand we fear to see her industries develop in a proportion which would permit her to assume payment of debt.

How long the present strain can last no one is able to predict. Recourse to harsher measures on the part of the French, the arrest not merely of important coal operators, but also of officials of the postal and telegraph service and of several bankers, are measures that have naturally led to counter actions implying no violence but rendering the situation critical from an economic point of view. There are

sporadic strikes and threats of strikes. Shipments of coal to France, ordered by the army of invasion, have been sidetracked by the workers. A walkout of some of the postal workers and the closing of most of the banks throughout the occupied area still further complicated the situation. The French blockade of the Reichsbank brought financial life in Essen to a standstill, while the telegraphic service was disorganized through the obedience given by local officials to the instructions of their own Ministry of Posts and Telegraphs. The prompt arrest of the heads of the post office and the telegraphic division is not likely to soothe the workers.

The chief results, therefore, from the French ten days' occupation of the Ruhr Valley may be thus briefly summarized: One hundred thousand tons of coal requisitioned

<i>Results of Seizure</i>	and shipped to France; requisition of six coke ovens and four mines, State owned; sequestration of the tax and
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customs receipts to about 10,000,000,000 marks from the Düsseldorf and Essen branches of the Reichsbank. To achieve the above results the French had to have recourse to certain coercive measures including the arrest of prominent mine owners summoned before a French court-martial at Düsseldorf. Among those arrested were the industrial magnates, Herr Thyssen; Herren Spindler of the Querry mines; Tenzelmann of the Essen Anthracite Coal Company; Wuestenhöffer of the Essen Mine Association; Herr Kesten and Herr Offe. To the action of the French, the Germans countered by the closing of the Reichsbank in Mayence, Düsseldorf, Essen and Dortmund; the removal of the Rhenish Westphalian Coal Syndicate from Essen, and of the Benzol Syndicate from Bochum; refusal of the great Ruhr industrialists to cooperate with the occupational control mission; a strike of the railroad men who refused to transport requisitioned coal outside of the Ruhr; the shutting off of the supply of paper marks from Berlin to the zone of occupation.

**Russia.**—Interesting figures of the agrarian revolution in Soviet Russia are given in the United States Commerce Reports for January 8. Not merely have the large landed

<i>Results of Agrarian Revolution</i>	estates been wiped out in the process of distribution and redistribution of land but the larger peasant holdings also have disappeared. Small farms of less than eight dessiatines, equivalent to 21.6 acres, now constitute ninety per cent of the total farm holdings in the country. In general, the land expropriations and the consequent distributions resulted in an increase in the landholdings of the peasantry from seventy per cent of the total cultivated acreage to ninety-six per cent in European Russia, and from fifty-five per cent to ninety-six per cent in the Ukraine. On an average the land held by the peasants has increased from about five acres <i>per capita</i> of consumers to about six acres.
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# Religious Education in the United States

JAMES A. RYAN, D.D.

**A** SURVEY has been made recently of religious education in the United States, and the results are given in the Report of the Committee on Education of the International Sunday School Council of Religious Education. According to this Report

Nineteen out of every 20 Jewish children under twenty-five years of age receive no formal religious instruction. Three out of every 4 Catholic children under twenty-five years of age receive no formal religious instruction. Two out of every 3 Protestant children under twenty-five years of age receive no formal religious instruction. Or, taking the country as a whole, 7 out of every 10 children and youth of the United States under twenty-five years of age are not being touched in any way by the educational program of any church.

So startling are these figures that the author of this Report hastens to conclude:

How long may a nation endure, 7 out of 10 of whose children and youth receive no systematic instruction in the religious and moral sanctions upon which its democratic institutions rest? This question becomes more acute when we learn how few hours of instruction are available annually for those children who are enrolled in religious schools.

These figures, if exact, are indeed startling. They reveal an amount of spiritual ignorance many times greater than the illiteracy under which we are groaning. I do not question their accuracy with reference to the Protestant churches. That there are "over 27,000,000 American children and youth, nominally Protestant, who receive no formal or systematic religious instruction" is probably not an under-statement of a fact. The statement, however, where Jewish and Catholic children are concerned does not possess the same degree of accuracy. A fresh examination of all the data available has been made. In the light of this new and more exact information, it can safely be asserted that the Report in question errs, and errs greatly, in its statement concerning the religious ignorance of both Jewish and Catholic children.

According to this Report "19 out of every 20 Jewish children under twenty-five receive no religious training." The following table, based on the Jewish-American Year Book, 1920, shows that 10 per cent of the Jewish children in the United States are actually in attendance at Jewish schools:

Total number of Jews in U. S.	Jewish children 5-13	Jewish Schools Jewish children in 5-13	Jewish children Percentage of in Jewish Schools
3,300,000	359,370	48,534	14%

These figures, however, are very misleading as they take no account of the many children who had attended Jewish schools for a year or two previous to the year in which the Report was made, nor of the great number of Jewish boys who receive private instruction. According to Dr. Dushkin in "Jewish Education in New York City,"

almost 75% of Jewish children receive a religious training:

Since the average pupil stays in the Jewish school system about three years, it is estimated that about 125,000 of the Jewish children now of school age (1918) have received or will, at some time or other, receive Jewish instruction. In other words, almost one-half (45%) of all the Jewish children of school age receive Jewish instruction at some period. This instruction lasts about three years and the training given is equivalent to the work of the first two grades in the Jewish school.

What is true of New York City is probably true of other cities as well, according to Jewish authorities. Dr. Dushkin believes that "as many as three-fourths of the Jewish boys between the ages of six and fourteen, and two-fifths of the girls of the same ages are receiving religious education."

It is quite as inaccurate to state that "3 out of every 4 Catholic children under twenty-five years of age receive no formal religious instruction." According to the latest United States census (1920) there were 105,710,620 inhabitants in the United States. Of this number, 17,885,646 were Catholics ("Official Catholic Directory," 1921). The number of Catholic children between the ages of five and thirteen years was 3,380,388; that is, 18.9% of the total Catholic population. Of this 18.9% there were 1,795,673 (Ryan "Directory of Catholic Colleges and Schools") or 53% attending Catholic elementary schools. The following statistics make clear the information stated above: population of United States, 105,710,620; Catholic population of United States, 17,885,646; Catholic children, 5-13, 3,380,388; Catholic children in Catholic schools, 1,795,673; percentage of Catholic children in Catholic schools, 53 per cent; percentage not in Catholic schools, 47 per cent.

In 1920, 47% of the Catholic children between the ages of five and thirteen did not attend parish schools. This does not mean, however, that 47% of our Catholic children had received no formal religious training. It is a well known fact that the number of children who fail to attend the parish school after the fifth grade is very large. Statistics as to parish school mortality at the present time for the United States as a whole are under preparation. Figures which have been compiled from data furnished by twelve dioceses, which are more or less typical, indicate that the percentage of children who fail to stay in the Catholic school after the sixth grade is as high as 26%. 468,358 children, therefore, yearly leave the Catholic school between the fifth and eighth grades, but the majority of these children have received at least five years of religious education. This is not ideal, but it is sufficient to falsify the statement under review.

Every Catholic church, moreover, maintains a Sunday school and First Communion classes where religious instruction is given to all children who do not attend the parish school. This is particularly true of most rural churches where the pastor, or catechist, gives at least an hour weekly the year round to the teaching of religion and to the preparation of children for the reception of the Sacraments. Some dioceses, like Pittsburgh, have well organized Confraternities of Christian Doctrine, the members of which teach religion every Sunday in out-of-the-way missions or to groups of children not reached by the parish school or the organized Sunday school. Last year in the diocese of Pittsburgh, 804 lay teachers were engaged in the work of instructing 20,873 children. Practically every child, whether urban or rural, whose parents are faithful receives religious instruction. The only children whom we are not reaching, to any considerable extent, are the children of the new immigration.

If all these facts are taken into consideration it is probably true that almost 90%, and at least 80%, of the Catholic children between the ages of five and thirteen receive formal religious training. We are not, of course, satisfied with the inadequate amount of time devoted to religion by those who attend Sunday school only. We view with alarm the fact that over 400,000 children yearly leave our schools at a time when religious education and religious training are most necessary if they are to bear fruit in their future lives. But this is no justification for saying that 3 out of every 4 Catholic children are religious illiterates. It would be much closer to the truth to assert that 3 out of every 4 have received formal religious education through a long period of years.

Another fact which must not be lost sight of is that of the 200,000 students of Catholic colleges and high schools, many have not attended parish school previously and receive, therefore, religious instruction in the higher educational institutions. Of the 40,000 Catholic men and women who attend State universities or non-Catholic colleges, thousands are regularly instructed in religion by means of courses offered at the Catholic Educational Foundations and Newman Clubs. These college and high school students decrease considerably the percentage of religious illiterates, as far as Catholic youth is concerned.

The following table of four dioceses, selected because they are representative of conditions in different types of Catholic communities the country over, confirms the belief that as high as 75% of our children between the ages of five and thirteen receive religious education either in the parish or the Sunday school.

Diocese	Catholic Population	Catholic children 5-13	Catholic children in Cath. Schools 5-13	Percentage of Cath. children in Cath. Schools
Chicago	1,150,000	217,350	145,470	67%
Buffalo	300,332	56,762	46,365	82%
Philadelphia	713,412	134,835	98,586	73%
Saint Louis	425,692	80,456	39,264	49%
Totals	2,589,436	489,403	329,685	68%

It is not our purpose in questioning the accuracy of the figures which the International Sunday School Coun-

cil presents to minimize in the slightest the menace to public morality, upright citizenship and democracy itself, which an American manhood and womanhood, not trained to the acceptance of religious beliefs, constitute. Leading educators, statesmen and thinkers have called public attention again and again to this weakness in our educational system. Catholics see their duty clearly in this respect. Not only must the parish school be maintained and developed, but an opportunity must be given to every Catholic child to be educated in the Catholic school. "Every Catholic child in a Catholic school."

Catholics view with satisfaction the increasing public interest in the necessity and value of religious training for all. But it is open to question whether the means advocated by the International Sunday School Committee for remedying an admittedly bad situation are practicable. The above cited Report "urges upon public school authorities the recognition of their obligations: (1) To rearrange public school schedules and build school programs in sympathetic cooperation with religious schools of all faiths; (2) To grant, under approved safeguards, suitable academic credit to students carrying approved courses under church auspices; (3) To provide optional courses in ethical and social training for students not enrolled in week-day schools of religion."

Public education has become so thoroughly and completely secularized in the United States during the past fifty years that any return to the old religious allegiances is now almost beyond possibility. The public school will remain secular in spite of all efforts, no matter how powerful, to inject into it a religious atmosphere, much less to make of it a medium for religious training. The Protestant churches, it is our conviction, will have to turn in another direction if they ever hope to solve a problem which is to a great extent of their own making.

## The Drama of Everyday Life

GEORGE BARTON

THE other day a Philadelphia jurist commenting upon certain incidents of a murder trial which resulted in what was virtually a perversion of justice said that drama should be absolutely and rigorously excluded from the court room. At first blush this sounds reasonable enough, but second thought proves that there is more of sound than substance to the declaration. Drama cannot be excluded from the court room for the simple reason that drama is life. It would be much easier to suppress air and light than it would be to suppress these human emotions which commonly come under the head of drama and which are more likely to be emphasized in the courts than anywhere else.

The daily newspapers are supposed to mirror the life about us, and it only needs a glance at the first pages any day in the week to see that life is teeming with the thing called drama which the learned judge would hide from the sight of the twelve men, good and true, who sit in the jury box and who are under a solemn promise to



render a verdict according to the law and the evidence. The mere mention of the word "verdict" conjures up many and conflicting emotions. Consider the man in the dock and those who are near and dear to him "waiting for the verdict" and if that is not a dramatic situation then there is no such thing on this revolving globe.

It has often been said that every man has in him the material for at least one book, and by the same token it may be claimed that his life, from the cradle to the grave, is one great drama. It may have a happy or an unhappy ending. That depends chiefly upon himself, and upon the kind of a life he chooses to live. It may be useful or it may be sinful. It may be bright or it may be sordid. These things are affected by character, disposition and environment, but even with the least of us there is some drama.

Charles Dickens was in the habit of roaming about the streets of London, and it is claimed that many of his characters and plots were obtained in this way. It may be said that some of his stories were sordid, but they were that in exactly the same way that life itself is sometimes sordid. He utilized the material that he found at hand. It is true that he exaggerated and that he emphasized often to the extent of over-emphasis, but it was in this way that he obtained his effects, and created characters that remain fixed in the mind of the reader. Some critics have said that he was a caricaturist, but if we admit that we must remember that caricature often strikingly reveals truth.

In a slightly different manner our own O. Henry brought out the fact that life is drama. He reveled in New York as the modern Babylon and he discovered endless plots on the streets and in the subways of the great metropolis. Only to the commonplace mind are the teeming 5,000,000 commonplace. To the thinker, each one, man, woman and child, black, brown or white, native or foreign, is created in the image and likeness of his Maker. That thought instantly raises the least of them to a position of nobility. They are created free and equal, although the one place where that truth is recognized, is in the Catholic Church.

The faces of many of those we meet in the streets or in the subways tell their own story of the inevitable drama of life. In one we see success, in another failure; in one triumph and in another defeat. The smooth forehead, the puckered eyebrows and the wrinkled countenance all have their stories to tell if we only had the power to read them aright. All of the vices and virtues of mankind are surging about us in this busy life of ours. To understand this we have only to consider the teaching of our religion. We have in us the good and the bad, each constantly striving for the mastery. Robert Louis Stevenson sensed this, and the result was his masterpiece of "Doctor Jekyll and Mr. Hyde." There was exaggeration in order to emphasize his point.

The countenance very, very often tells its own story.

We see in it defeated ambition, thwarted love, hate, envy, lust, jealousy, cupidity, greed, selfishness, avarice, goodness and self-abnegation. The peaceful faces of many nuns proclaim those who have found their vocation and a contentment the world cannot give. The serene brows of some members of the Society of Friends constitute an index to the practise of those rules which lay stress upon the importance of brotherly love. The glutton satisfies his appetite and shows it in the grossness of his face. The ascetic, practising extreme abstinence and devotion, displays his clean mind in his clear countenance.

The incidents of actual and everyday life have in them the making of great drama. Some of them are simple enough, but all drama is not heroic, and sometimes the humble things are the most poignant and heart breaking. The other day an old couple came from the far West to New York with the purpose of taking a ship that was to carry them to their old home in Europe. For years they had toiled on a farm in South Dakota, and finally the day came when they had saved enough from their scanty earnings to take them to their birthplace in Czechoslovakia. They arrived in New York on the Pennsylvania Railroad and were swallowed up in the rush and the roar of the traffic outside the station. Somehow they managed to get down into the subway, but with their bags and bundles they were constantly getting in the way of hurrying and impatient crowds. And then the worst that could happen, happened. They were separated!

All that day the poor man hunted for his wife. He walked the town, cumbered with his baggage. He appealed to first one person and then another, and received only wondering stares in return. Finally he turned to the police. The name he gave was almost unpronounceable, and the description of his wife vague. She was dressed in holiday attire, with a bright bonnet and a gingham apron. Surely that was specific enough! He could see her vividly enough in his mind's eye, but it was very, very difficult to make the authorities understand. They did the best they could, however, with such meager details. And at nightfall word was received that a strange woman who answered to part of the description had been found. He was taken to the place, still struggling with his awkward luggage.

The wife of his youth, the partner of his joys and sorrows, lay dead on a marble slab in the morgue! In the excitement of losing her husband she had become ill, and died in the subway, a victim of heart disease.

There is no need to dwell upon the inconsolable grief of the husband. It may be easily pictured. But here is tragedy, in its simple way, quite as thrilling as anything produced upon the mimic stage. Here is the material for a pathetic story for the pen of the genius who has the craftsmanship to tell it as it should be told.

There are other themes, more sordid, that contain all of the elements of inevitable tragedy. Consider the drama of selfishness. Consider the childless marriage. Self-

control is admirable, but it is quite different from the so called birth control that is being so shamelessly preached by those who would make a virtue of a vice. It may seem easy enough to flaunt the Divine law, but it is not so easy to escape the punishment that comes with the violation of the natural law. In the beginning all seems as merry as a wedding bell. Then comes illness and old age. At a time when they should be reaping the joys that come with a virtuous married life, when the two that have been made one should be surrounded by fine children, they find themselves doomed to a lonely old age, unhonored, uncared for and unsung. The possibilities of such a situation are boundless.

Again if we wish to take life in its very broadest aspects we may consider the story of Marshal Foch. Here is a modest, able soldier called from semi-retirement to take command of the armies of the nations in the greatest war the world has ever known, a war that is to affect liberty and civilization the world over. He answers the summons, he uses all of the knowledge at his command, but

always, in every place bows to an overruling Providence. He is the victor, and he retires to private life again, not as a great conqueror, but as a man who has performed a duty which he conceived he owed to himself, to his country and to the world.

If all of this is not drama of the most intense kind then there is no meaning in words. But why multiply instances? The great poet told it all when he declared that "all the world's a stage, and all the men and women merely players." We are here to do our parts the best we can and then to pass to that more enduring world to receive our rewards and punishments.

The Philadelphia jurist was right in insisting that the rules of evidence should be followed in the courts, he is to be commended for his indirect thrust at sensational lawyers who use questionable methods to win their cases, but he is asking the impossible in suggesting that drama shall be kept out of the court room. All life is drama, even if all drama is not life, and life constitutes the every day routine of the court room.

## The Importance of Negro Patriotism

WILLIAM M. MARKOE, S. J.

**T**HE present crisis in the Near East again brings to the fore the world aspect of the race question.

Turkish aggression in Europe is one phase only of the ever increasing menace to white civilization, but it is a phase which is intimately bound up with that wider encroachment, under the leadership of Japan and India, which is rapidly developing in solidarity and is of well-nigh universal proportions. As the assailants of Caucasian supremacy extend the scope of their activities they are alluring the colored population of America, 12,000,000 strong, to take refuge under their wing. Our colored peoples' loyalty to American ideals and institutions may be endangered by this trend of events. It may or it may not be compromised according to our application of the fundamental principles of government and religion to their particular group. The consequences for better or for worse, of this right or wrong application, may be of the greatest importance.

The history of the patriotism of the American Negro from the advent of the Revolution, when Attucks had the honor of being the first American to die for the cause of the Colonies, to the enviable record of our colored soldiers in the World War, is one of which the race and nation may be justly proud. In the Civil War, on whichever side circumstances or his affections placed him, the Negro's devotion was true and loyal. In the Spanish War the tenth Cavalry did notable service at San Juan and gained much praise for Roosevelt and his Rough

Riders whom they had saved from disaster. In short, in every crisis our country has faced the Negro has faithfully done his part in proportion to his means and opportunities. His loyalty has been one of simple faith and devotion to the democratic ideals, whose principles he has imbibed, perhaps, as no other class of our citizens have done; in theory he has never known any other, though he has frequently experienced their malapplication.

True, the Negro today is loyal, but he has begun to doubt and to ask himself pertinent questions on a scale he never even thought himself capable of before. He is still largely influenced by conservative leaders of the school of Booker T. Washington. Dr. Moton of Tuskegee, and men of his stamp, are attempting to stem the changing tide which they fear, if too violent, may be detrimental to the best interests of their race. But a new school of leadership has arisen whose thought and activities have already largely penetrated the rank and file of our colored population. The new standard bearers may be called radical; it is certain that they are more militant and aggressive than their predecessors. They maintain that the doctrines of patience and of blind confidence in the ultimately just application of the American spirit of fair play have been too frequently exploded. Everything may come to him who waits, but things come quicker to him who does not wait too long. Such preachments are daily carried to the Negro masses by an ever increasing and very active Afro-American press which has been almost



wholly monopolized by the new doctrinaires of Negro advancement.

To achieve a greater measure of economic and civil equality these new teachers are avowedly aligning themselves with the world movement of non-white races for the overthrow of white oppression. American Negro thinkers were the instigators and the main factors in the recent pan-African Congress which sat at London, Brussels, and Paris. They openly include within their program not only their own radical group, but all the darker peoples of the earth who suffer from white exploitation. They frankly sympathize with Japan in her aspirations for racial equality as expressed at Versailles and in her disaffection over the race question in California. They even look to her as a possible Moses who will lead them and the other colored race out of the wilderness.

This new militancy is more highly organized than any previous and more conservative program of Negro leaders. Its greatest strength probably lies in its principal spokesman, the National Association for the Advancement of Colored People. This organization has its national offices in New York with subsidiary branches in practically every city of importance in the United States. Its official report for 1921 gives a detailed account of every important accomplishment during the year. It tells of work on national legislation, particularly on the Dyer anti-lynching bill; of the many cases of legal defense including the Arkansas cases, the Tulsa riot cases, the numerous extradition cases, and other notable legal work; of lynchings and race riots and of the part played by the N. A. A. C. P.; of peonage; of discrimination in labor and hospitals; of the fight against the infamous Ku Klux Klan; of the annual conference in Detroit; of the Pan-African Congress; of publicity; of work for Haiti; of the interesting work of the branches, and of the usual financial statement for the year.

That such organized and growing militancy may be capitalized by greater and more powerful non-white alien races can hardly be doubted. Japanese statesmen, for example, are too shrewd to have overlooked our domestic race problem in the furthering of their own imperialistic intrigues. Japan and Kemal Pasha and Gandhi look beyond their own countrymen in their efforts to break the white man's shackles. They look to each other, and the American Negro has begun to look to them, for help. He has already eulogized Gandhi as the ideal man and the prototype, at least, of the messiah who will free the darker races. Thus in proportion to the divisions and contentions of white civilization there is a growing solidarity amongst the colored peoples of the world. Each new split in the white ranks, with its accompanying disasters, teaches them anew the value of developing a united front amongst themselves. They are discovering the weak spots in the armor of the domineering race. They are learning the wisdom of our own neglected maxim *stat vis in unitate*. Native Africans are looking to American Negroes for

help. The latter are answering the appeal and in the midst of their own grievances are beginning to feel something of the racial pride of the Oriental, the Indian, and the Mussulman. They are beginning to feel that their cause is the same as that of these races and that recognized cooperation with them would be a mark of respect and honor especially since their own fellow-citizens deem them unworthy of much consideration.

If we wish to conserve the present undoubted and often proved loyalty and gentleness of our colored people we must be more considerate of their religious, civil, and economic rights. We must appreciate more their devotedness to American institutions and reward their ebbing trust by a just application of our principles and laws to their group, and afford them every opportunity for a decent life and the pursuit of happiness. Every State in the Union should rid its own territory of lynchings and riots and by means of enlightened and practical interracial commissions do all in its power for the uplift and welfare of its Negroes. Individual citizens must cooperate in this leavening of our racial units. They must broaden their vision to the extent of an impartial practise of justice and charity, which virtues can never be fruitfully narrowed to limits of race, for they are as broad in their application as is the human family.

## Francis Ehrle, Librarian and Cardinal

JOHN C. REVILLE, S. J.

IN the Consistory of December 11, 1922, Pope Pius XI created eight new Cardinals. Three days later, in the public ceremony during which he invested the newly appointed Princes of the Church present in Rome, with the insignia of their office, he addressed to each one in turn words of heartfelt congratulation on the honor which had come to him and briefly outlined the services which had won such reward. The Holy Father's first words were addressed to his Eminence Cardinal Bonzano. In them Pius XI, while expressing his own sentiments, was also the eloquent interpreter of the thoughts and feelings of every American Catholic. In reviewing the career of the eminent prelate, who for ten years filled the office of Apostolic Delegate in the United States, he paid a well-merited tribute to the prudence, the tact and the statesmanlike qualities he had there displayed and which had been feelingly recognized in a telegram which the Pope had received from the American Episcopate. The Holy Father's last words on this occasion were addressed to one, who but a few days before was little known, except to the restricted circle of scientists and scholars, Francis Cardinal Ehrle.

Francis Ehrle is a Jesuit. He has been a Jesuit for more than sixty years. Like many Jesuit priests he has spent his life in libraries and among books. Pius XI, it is evident from the words in which he spoke to him in the Consistory, feels for this venerable scholar, some-

thing like reverence. For Francis Ehrle preceded Pius XI as Prefect of the Vatican Library. In conferring the Cardinalate upon the Jesuit scholar, the Pope honors science and learning. He puts a consecration upon modest but arduous labor, on the toils of a lifetime spent in the search for truth and knowledge, without any regard for the honors or the rewards it might bring. He refutes the calumny that the Catholic Church is afraid to let the free air of heaven circulate among her records and the documents of history lest men find out the truth. For Father Ehrle in the days when the destiny of the Vatican Library was in his hands, faithful to the ideals of Leo XIII who had thrown open the Vatican archives to the world, exclaiming: "*Non abbiamo paura dei documenti*"—we are not afraid of documents—did everything in his power to render its treasures more accessible. The words of Pius XI pronounced on December 11, 1922, in the Consistory wherein he outlined the services of the Jesuit Cardinal, form his best eulogy.

The Holy Father in speaking of the labors of the new Prince of the Church could not, as in the case of Cardinal Bonzano, review the incidents of important diplomatic missions entrusted to him, nor the zeal displayed by him in the administration of a vast diocese, as in the case of Cardinal Charost or Cardinal Tosi, Archbishops of Rennes and Milan. The Jesuit Cardinal's life was spent almost entirely within the walls of a class room and a library. Yet the Pontiff, in his address to Francis Ehrle acknowledged that it was impossible in a few words to do full justice to the singular merits and services, hidden as it were under the purple of the new Cardinal. These services, added the Holy Father, had been rendered to the republic of learning, to religion, to science and to the Holy See. Turning to Cardinal Ehrle's labors of twenty years as librarian of the Vatican, Pius XI, who knows by the experience of Achille Ratti at the Ambrosian Library of Milan and as successor of Father Ehrle in the Vatican Library, what a good librarian is, rendered the homage of a great scholar and an expert in book-lore to the marvelous work of reorganization accomplished by the Jesuit in his term of office. Thanks to those labors the distinguished Jesuit custodian of the vast treasure house of learning committed to his care, made of it the shrine of learning, open to the scholars of the world and fashioned it into one of the most admirable and effective instruments for the advancement of science and letters. Seldom, the Holy Father added, did the apologetic demonstration of the harmony between Faith and science translate itself into such a practical and imposing form.

"Praise from Sir Hubert is praise indeed." This heartfelt encomium from the librarian Pope must have deeply touched the Jesuit Cardinal. For the real scholar has but little regard for his own reputation and personal glory. But he is deeply interested in his work and takes an unselfish pride in its success. To find that his labors

met the approval of such a connoisseur as Pius XI must have stirred the heart of Francis Ehrle, one of the most modest of scholars, although one of the most learned of men. It may be noticed in passing that in his elevation to the honors of a Prince of the Church, the Jesuit Cardinal refuted in his person one of the most widespread of the prejudices and slanders of which the Society of Jesus is the object. For in the novel, in the press, in the popular history, the Jesuit is represented as the man ever thirsting after honors, ever willing and anxious to thrust himself forward into the councils of the great, even into the inner circles of the Vatican, that he may be able to exercise there all the wiles of his skilful and unscrupulous "Jesuitry," and thus dominate both State and Church. Cardinal Ehrle proved the contrary.

It is well known that the Holy Father at first begged the venerable scholar to accept the purple. Faithful to his vows the Jesuit demurred. He had promised, in accordance with the Constitutions of his Order, that he would not seek any ecclesiastical preferment. He wished only for retirement and solitude. He had no desire to take part in the inner councils of the Church and of the Sovereign Pontiff. Grateful though he was for the offer, he besought the Holy Father to select another for such a momentous position. But the latter knew his merit too well to be turned aside from his purpose. He had finally to command the Jesuit to accept. For a Jesuit the command of the Holy Father is the order of a commander-in-chief to the soldier. He obeys whether the order sends him to some dangerous mission field or condemns him to what may be the no less trying tasks and responsibilities that may lurk under the red robe of a Cardinal. Francis Ehrle obeyed and the Jesuit was thus enrolled among the members of the Sacred College. Cardinal Ehrle has been practising the lessons of obedience for a lifetime. In 1925 he will reach his eightieth year. But as Pius XI said, no one would suspect that the tall and stately scholar, firm of step and keen of eye, had reached such a green old age, so well does he hide his years under the bloom and the vigor splendidly manifesting themselves in his ceaseless and tireless labors, "*tanto bene voi lo dissimulate sotto il florido vigore della vostra instancabile operosità*." It is now sixty-two years since Francis Ehrle, who was born in the little Bavarian town of Isny in the diocese of Rothenburg, in 1845, entered the Society of Jesus. Solid studies in art, philosophy, theology, patristics and history, to use the words of the Holy Father, together with the mastery of several languages, prepared him while studying at Maria Laach in the Rhineland, at Feldkirch, in Austria, and at Ditton Hall, in England, to become one day the "ideal prefect of the most important and splendid library in the world."

In 1881, we find him at work amid the secret archives of the great Pontifical library which Leo XIII had just thrown open to the scholars of the world. He had a genuine love for old books and time-worn manu-



scripts, for the preservation of which he invented his own veneers and varnishes. Endowed with the bookman's flair and the unerring instinct of a real Petrus Comes-tor or a Magliabecchi for a lost or strayed manuscript, or the tracing of a missing folio, he could also decipher, tabulate and classify with mathematical accuracy the royal treasures flung open to him. In the history of the philosophy and theology of the Middle Ages he cleared new vistas and delved into unknown sources. With a brother scholar, the mighty Dominican, Father Denifle, he published from 1885 to 1900 seven volumes of archives for the study of literature and of Church history during the Middle Ages. Seven volumes of a "Library of Scholastic Theology and Philosophy" kept pace with it. And in the midst of this vast undertaking he published also in 1889 the first volume of his "History of the Vatican Library," his "*Storia della Bibliotheca dei Romani Pontefici*." His critical acumen, his profound knowledge of the Middle Ages, his extensive acquaintance with every field of modern research and of their bearing upon the past, his easy absorption of all that is best in modern methods, his quick detection of all that is unproved or unsupported by evidence, his practical methods, his ready response to the needs of a genuinely modern and up-to-date library, his unfailing courtesy to strangers and students of all lands, had made him universally known. In 1895 he was appointed by Leo XIII, who knew men, Prefect of the Vatican Library.

For twenty years he directed its destinies, until in 1914 he handed over the vast treasure house to a younger man, Mgr. Achille Ratti, the Prefect of the Ambrosian Library at Milan, now Pope Pius XI. Under Francis Ehrle the Vatican Library entered it may be said on a new and glorious career. Not only were the treasures guarded as if they were the eye of the Papacy, but the material interests and needs of the Library were attended to with constant and intelligent care. Reading and consulting rooms were built, distribution of light, better arrangement and equipment of the printing presses, scientific care of the books and manuscripts were supervised with business-like efficiency and with the best modern methods. Father Ehrle was the Maecenas, says Pius XI, who presided over these stately halls and welcomed the inquiring scholar. Meanwhile he was continuing his own scientific labors. He was publishing his monograph on the Borgia Apartments, his "*Fragmenta et Picturae Virgiliana, Cod. Vat. 3,225*," the "*Miniature del Pontificale Ottoboniano*," the "*M. C. Frontonis Aliorumque Reliquiae*" and countless other masterpieces. His successor as Prefect of the Library, Mgr. Mercati, scholars like Loew of Oxford in his "*Beneventan Script*," like Lietzman, a pupil of Harnack and professor of history at the University of Jena, have openly recognized the services of the Jesuit scholar to the cause of learning. The Pope confirms their verdict by honoring in the person of Francis, Cardinal Ehrle, both science and sanctity.

## A Yugoslav Catholic Manifesto

E. CHRISTITCH

THE collapse of the Coalition Government at Belgrade, with the consequent dissolution of the Skupshtina (Parliament), and decree for new elections, brings general relief to the complicated situation in Yugoslavia. That wing of the late Coalition Cabinet which had distinguished itself by its hostility to Catholics has no place in the present provisional Government, which is formed, however, of Orthodox Serbs, with one exception, a Dalmatian Catholic. Most of these Serbs hail from the former Kingdom of Serbia, and not from the lands lately belonging to Austria-Hungary, where antagonism has not yet subsided between Serbs and Croats. Among the new ministers are several adherents of Steyan Pre-titch, who has always shown fair play to Catholics and recognizes the fact that, in dealing with Croatia, Catholic interests dare not be overlooked.

The internal problems of the Kingdom of Serbs, Croats, and Slovenes may be gathered from the following summary of a manifesto just issued by the Catholic, or Popular party, whose leader is a Slovene priest, the Rev. Anton Koroshets.

The Popular party has consistently advocated local autonomy in political, economical and cultural fields, for all branches of our nation. . . Our campaign was opposed by a deceptive, demagogic group, that strained after the unattainable, and deluded the people of Croatia. Different political parties now recognize the justice of our standpoint that fraternal understanding cannot be reached either by crude centralization that makes one branch of the race paramount, or by amputation of any member from the rest; both of which policies play into the hands of our national enemies. . . The bulk of the Democrats, that is, of the Serb Centralists, now realize that agreement between Croats and Serbs is indispensable to successful Government; and disputes as to the best methods of reconciliation have caused the disintegration of the Democratic party. Thus have fared the Serbian Centralists, and their handful of Croat and Slovene abettors. Now for the Separatists or protagonists of a Croat peasant republic. These, under the insistent pressure of the Popular party, have abandoned passivity, and actually tried to come to terms with a section of the Democrat Centralists in order to substitute for their illusory republic a special form of Croat autonomy. Their vacillations and incapacity stand revealed before the nation.

Again, the Agricultural party which supported the Centralists dare not show itself today in a single Croat village; while the unworthy Slovenes who claimed to do better for Slovenia than the "Clerical" party have come to grief on the matter of their own personal advancement. The Popular party stands for complete religious equality, and tolerance in the widest sense. It fearlessly combated the "Pulpit Clause," which hampered ministers of all creeds in the exercise of their duties. It fought against the unjust suppression of the Marian Congregations, the Sodalties, which were of a purely devotional nature, and against State neglect of Catholic cultural foundations, restricted in their activities for lack of means. The late Government went so far in its anti-Catholic policy as to forbid priests of the Voyvodina, formerly a province of Hungary, from teaching catechism in the schools. It delayed the appointment of Bishops to vacant Sees, and stinted the allowance to the clergy while State money was spent in assisting anti-Catholic agitation in Czechoslovakia. Government agents were also sent to undermine the loyalty of the

Uniates or Greek Catholics in the Carpathians who are in communion with Rome. Juvenile organizations founded on a non-religious basis were encouraged, while similar organizations of Catholics were ignored.

The colonization of sparsely populated territories was arranged so as to favor the Serb element. The agrarian problem of Dalmatia remains unsolved, and starvation threatens the laborers. Such is the record of the Radical-Democrat Coalition Government which had free rein owing to the abstention from Parliament of the Croat block.

The Popular party has been the champion of the poor and of the working-classes. It untiringly demanded supplies for the barren regions, but the funds allotted for that purpose were misused in the furtherance of partisan interests. Therefore we impeach before all Croatia the so called Croatian block which boycotted Parliament and confined itself to sending fruitless memorandums to foreign and even hostile powers, such as Italy. It gave a free hand to the Democrats to legislate unfairly against Croatian and Slovenian interests. It ended by offering the Democrats to shelve its scheme for autonomy, as well as the revision of the centralistic Constitution against which it had so loudly clamored.

Finally, in its organ, *Slobodan Dom* (the *Free Home*), it attacks day by day the Catholic Faith and the Catholic clergy, thus weakening the resisting power of the Croat people.

Croats and Slovenes! We, the Popular party, have never swerved from our original program: devotion to the Faith and national unity of the Southern Slavs. Our fidelity to principle is the best guarantee for the future.

Should Catholic Croatia and Catholic Slovenia give a fitting response to this appeal, and give the Popular party an overwhelming mandate, it would mean not only the safeguarding of Catholic interests within Yugoslavia itself, but would strengthen the elements of moderation and stability so necessary in the Balkans once more disturbed by the menacing shadow of the Turk.

### COMMUNICATIONS

*The Editors are not responsible for opinions expressed in this department.*

#### America's Subscribers

*To the Editor of AMERICA:*

I have your letter of December 5, relative to opening subscriptions. I am much interested in AMERICA. I think part of your subscription list in Fitchburg was obtained through my efforts in the past. You realize of course that the literary character of your magazine does not appeal to the rank and file of our people, they prefer the *Boston American* or some "Brisbane" stuff. A great many of them however, read *Public Opinion*, the *Literary Digest* and like magazines. These are the readers that should be solicited for subscription, but the moment you mention to them that AMERICA is a Catholic review they get the impression that it is full of prayers or something of that kind.

I have taken up the matter of getting four or five thinking Catholics to start some movement to increase your subscription list. Among the ranks of the K. of C. there are some good fellows who could help out in the work of this kind, but they feel that there are so many other Catholic periodicals that it is difficult to single out AMERICA. They fail to see as I do, that AMERICA is entirely different. I do not know how many subscriptions you have in Fitchburg, I would like to know. It seems to me you ought to have about 150. It should appeal to our professional class, non-Catholics included. I suggested that some of us get up a fund for about twenty-five subscriptions and have AMERICA sent to a number of our non-Catholic professional men, or such

people as we might feel would be interested. After reading it for a while they might subscribe. I have frequently handed my copy to some of my Protestant friends and they have expressed pleasure in reading it. If you can suggest anything I can do to help the cause along, I shall be pleased to do it.

Fitchburg, Mass.

LOUIS N. M. DESCHENE

#### Federalized Education

*To the Editor of AMERICA:*

I have just read with interest the report of the Chamber of Commerce of the United States, in regard to the Sterling-Towner bill, as given by the National Catholic Welfare Council News Service, and I hasten to congratulate the editors of AMERICA and especially Father Blakely on the splendid fight made against this bill for the past two years or more. There seemed a time when some of our Catholic educators were inclined to favor the Smith-Towner project and the Sterling-Towner project. Every effort was made to show that the opponents of this movement were Catholics, or at least unfriendly to the public school system. Through all this debate of the subject, Father Blakely, writing as an American citizen, and pleading for American ideals, pointed out the dangers involved in the tendency of committing so much power to Federal bureaus at Washington. Week after week he garnered the opinions of able leaders and educators and presented the matter so forcibly to our reading Catholic public that to him must in a large sense be due the victory that has so far been won.

The writer of this letter attended the week's conference at Washington in the spring of 1921 when every opportunity was given the Honorable Mr. Towner in public and private sessions to plead for the passage of his bill. No discussion was allowed in the public meetings, and in the private meetings, if anyone arose to offer an objection against the statements of Mr. Towner, he was rapped down by the chairman and was told that out of due consideration for the distinguished speaker (the said Mr. Towner), no objections would be heard. If ever I witnessed a case of political steam-rolling it was on this occasion.

The following words taken from the report of the United States Chamber of Commerce are truly significant:

We have examined in detail the basis of the distribution of Federal funds in the Sterling-Towner bill and find that the framers of the bill have been guided by political considerations rather than educational necessities. It is a log-rolling bill. More than \$40,000,000 out of the \$100,000,000 appropriation would be apportioned to the following eight States: New York, Pennsylvania, Illinois, Ohio, Massachusetts, Michigan, Iowa, Texas. These States cannot be classed as States with backward educational institutions; they pay their teachers well above the average for the country. There is neither an educational nor a poverty argument for Federal aid for these States.

Again we read:

The bill does not even propose that the Board of Vocational Education shall be administered under the new department. The new bill is entirely futile in accomplishing anything in the way of coordination of the educational activities of the Government.

Now that such an able body of business men have examined this bill and found it wanting, I believe that only an ignorant person will dare attack anyone who may oppose this untoward movement toward federalization.

St. Louis.

H. S.

#### Juvenile Delinquency

*To the Editor of AMERICA:*

The discussion in AMERICA of correctional methods for the wayward youth of our country is indeed a timely one. The old theory of "an eye for an eye and a tooth for a tooth" is gradually being displaced by saner and more constructive provisions for the treatment of the juvenile delinquent. Increasingly America's thinking men and women, the boys and girls of yesterday, as it were, are turning their thoughts and their energy to the solving



of this problem which attacks the very foundation of our country.

The Rev. M. J. Murphy, whose letter appears in the December 23 issue of *AMERICA*, very aptly expresses the trend of American thought when he says: "Many a boy and young man will be sent along the road to health, wealth and happiness through the medium of brotherly interest." It seems to me that this single prophetic sentence has been fulfilled in the achievements of "Yakima Community Service." Two years ago this Washington town, which is typical of our American communities, was brought face to face with "that boy problem." Straight-laced reformers advocated commitment to reformatories in an effort to preclude additional outrages. Then the executive of the community service group took cognizance of the situation. In one short year he organized the "gang" into an athletic club, initiated basketball, baseball, boxing, swimming, winter sports and other activities which lie so close to the heart of the boy. The spirit of fraternal good-will thus fostered had its signal manifestation in the ex-gang's work for those whose inherent and acquired tendencies made difficult the path of good citizenship. The "gang" enlisted the services of Yakima's judge and succeeded in having two youthful offenders paroled in their custody. It was not long before this camaraderie of good-fellowship accomplished for the boys what Yakima's penal institutions had utterly failed to do. Judge Holden instituted an honor roll, which was signed by one hundred members of Yakima's erstwhile "gang." Community responsibility was something to live for, something to work for. The gang buried its past and is today one of Yakima's most active agencies for clean living and good citizenship.

Yakima's story cannot be told adequately here. I have merely outlined the scope of its community endeavor, which is so singularly apropos of the thought expressed in the Rev. M. J. Murphy's communication. Cannot we have more of this type of conversion to upright living? Surely the "eye for an eye and tooth for a tooth" method has been tried and found wanting.

East Orange, N. J.

E. M. HENNESSEY.

#### Jugoslav Interests

To the Editor of *AMERICA*:

The fact that *AMERICA* has for some time past devoted considerable space to Jugoslav affairs is eminently satisfactory, as it proves that there is an ever growing interest in the United States in the affairs of that kingdom. What is less subject for congratulation is the fact that to a certain extent a wrong impression regarding the policy of the royal Government toward the Catholic Church seems to have gained ground.

In the number of December 30 it is stated that the "Freemasons of Croatia are busy dissolving one Sodality after another 'in the spirit of the royal Government.'" This is surely a misstatement of actual conditions. It is not in the power of the Freemasons or anyone else in Croatia to usurp the prerogatives of the royal Government. The policy to be followed by the Government in religious matters is laid down in the Constitution of the country which declares that all religions have equal rights and privileges. The Orthodox Church has no privilege that is not enjoyed in an equal degree by the Catholic Church or by the Mohammedans of Bosnia and Herzegovina.

The relations of Serbia and the Vatican, as you know, are regulated by a Concordat, concluded shortly before the outbreak of the world war. When in 1918 Mgr. Cherubini was appointed Nuncio he was most cordially received by the Prince Regent, the present King Alexander. The Government now proposes to extend this Concordat to the whole of Yugoslavia and active negotiations are going on between the Vatican and the royal Government with this object in view.

It is of course comprehensible that the entry of provinces formerly forming part of an empire almost exclusively Catholic into a State where a large section of the people are of the Orthodox faith should at first give rise to certain difficulties and

even a certain amount of friction. But I think *AMERICA* is mistaken in attributing this to a deliberate Government policy. That overzealous individuals on both sides may have shown intolerance is, of course, always possible but I can assure you that religious intolerance against any religion is in no way part of the Government policy.

I find it difficult to accept your phrase "anti-Catholic Serbs." That the majority of the Serbs are non-Catholic I admit, but that they are animated by any pronounced antagonism or intolerance *vis-a-vis* their Catholic fellow countrymen is, I think, a complete error. No one denies the part taken by the Croat and Slovene Catholics in the liberation of Yugoslavia and the founding of the new State but it is surely an exaggeration to state that since its foundation "a sprinkling of Masonic Croats and Slovenes have succeeded in gaining control."

Nothing could, in my opinion be more unfortunate than to drag the Sokols and other non-confessional organizations into religious strife. The role played by the Sokols in holding high the patriotic enthusiasm of the Jugoslav youth in the darkest days of the history of the country can never be forgotten. That a national reunion of Sokols should be described as an "anti-Catholic celebration organized by the Government" seems regrettable.

It must be kept in mind that Yugoslavia is a free, democratic country. If the Orthodox section of the country should oppress the Croats and Slovenes the latter have the ballot box at their disposal and can send representatives to the national Parliament to defend their interests. A unanimous protest from these provinces could never be disregarded by the royal Government. These difficulties and frictions are the birth-pangs of a new State. It was not to be expected the section of the new State formerly belonging to Austria and the Serbs of Serbia would at once see eye to eye on all questions or that the Catholic element, long accustomed to live in a State almost exclusively Catholic, would at once adapt itself to living alongside the Jugoslavs of Orthodox faith without friction of any kind.

But just as surely as water always finds its level these two great sections of the same race will find a *modus vivendi* and live in peace and amity. They are both animated by the same patriotic ideals and both aspire to the creation of a strong and prosperous State. With moderation of policy on the side of the Vatican and wise statesmanship on the part of the Government of Belgrade it should not "pass the wit of man" to find an equitable solution.

I am not a Serb but during all my contact with the Serbs of Serbia I never saw the slightest evidence of any religious intolerance, on the contrary, I found every sign of a broad and tolerant spirit in matters religious.

As I know that *AMERICA* is a journal of far reaching influence I hope you will allow me to put on record in your columns my conviction that once the Concordat between the royal Government and the Vatican has been concluded an era of tolerance and mutual respect will begin for Catholics and those belonging to the Orthodox and Mohammedan faiths.

Washington, D. C.

GORDON GORDON-SMITH.

[Out of a desire to be perfectly impartial *AMERICA* appointed two correspondents for Yugoslavia, one to represent Serbia, the other, the Catholic provinces. The chronicle criticized was sent direct to *AMERICA* by the correspondent who represents the Catholic provinces. The article in this issue of *AMERICA* was written by the correspondent for Serbia. This contains a summary of Croatian grievances. Amongst them is the well-known suppression of the Sodalities. If these were suppressed by the Government uninfluenced by secret, sinister forces, so much the worse. In its protest to the King, May 22, 1922, the Jugoslav Hierarchy condemned the Sokol as "anti-religious and anti-ecclesiastical." Moreover the editor of *AMERICA* is in a position to testify that the Catholics of Yugoslavia have had ample cause for complaint. So serious was this cause that, as late as last summer, Croats declared they had exchanged one tyranny for another.—Ed. *AMERICA*.]

# AMERICA

## A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, JANUARY 27, 1923

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### Judge Gary and the Twelve-Hour Day

LIKE Banquo's ghost, the menacing specter of popular opinion on the twelve-hour day in the steel industry will not down. A considerable part of Judge Gary's remarks at the recent executive session of the presidents of the various companies composing the great United States Steel Corporation was devoted to this subject. The report of his statement, which is given at length in the *New York Tribune*, January 17, while not obtained from the Corporation's offices, is vouched for as substantially accurate. He develops at some length the principle that workers must be treated "justly, fairly and humanely." This is an excellent starting point. It is what the Church has been striving to inculcate all these years. Coming then to the twelve-hour day he expresses the following sentiments, which may rightly be taken as a summary of his present views upon this subject:

I am not going to argue in favor of the twelve-hour day. I am opposed to it if and when it can be eliminated; not because I think it is necessarily harmful, but largely for the reason that there is more or less public sentiment against it. This, I think, does not include more than a very few of the workmen themselves.

It is not the evils of the twelve-hour day in the steel industry which Mr. Gary admits, but the force of public sentiment in opposition to it. This view he strives to sustain by repeating the familiar story of his own twelve-hour labor on his father's farm in his early youth, when half a year at a time was given to work and the other half devoted to study. The difference between young Gary under such circumstances and the father of a family, working at a distance from his home, in the inferno of a steel mill, with no time left between sleep and work for civic duties, family duties and religious duties, is too apparent to merit discussion. But even Judge Gary himself, cannot dispose of the question so simply, as mainly

a matter of sentiment on the part of outside observers, for he immediately adds:

At any rate, times and notions have more or less changed so far as laborers are concerned, and this is probably a correct view, although large production is of the highest importance when passing upon economic progress and prosperity. As you know from my previous utterances, I have been and am very much worried over the twelve-hour day question. With you, I am looking for a solution. I am glad that we have materially reduced the number of men on duty for twelve hours a day. Whatever you can do to further decrease the numbers, I trust will be done without unnecessary delay.

That such steps will be taken when the committee, appointed several months ago by the Steel Corporation to consider this problem, will hand in its long delayed report at the next May meeting, is more than probable. In the mean time, the outspoken condemnation of the twelve-hour day in the steel industry must continue unabated. It was this universal expression of indignation at the crying abuse that now makes foreign nations point at us the finger of scorn, which was largely the reason, as Judge Gary admits, that swayed him to oppose a system which practically the whole civilized world has long cast aside.

We have heard over and over again the explanation of the periods of rest and have seen them in practise. Men simply could not work twelve hours in one continued strain. More work can be obtained from them by a twenty-minutes complete pause than by a pretense of doing the impossible. One who has gone through this experience, which he devoutly desires that Judge Gary himself might have had for a better understanding of the question and the more speedy finding of a solution, says on this point:

None of the spells, it should be noticed, are "your own time." You're under strain for twelve hours. Nerves and will are the company's the whole shift—whether the muscles in your hands and feet move or are still. And the existence of the long day makes possible unrelieved labor, hard and hot, the whole turn of fourteen hours, if there is need for it. (Charles Rumford Walker, "Steel," p. 147.)

And aside from all this, the twelve-hour day at hard, uninteresting, manual labor is itself dehumanizing. It takes away opportunities not merely for home life, but also for study and recreation. It is not to be compared with the creative work of the medieval artisan accomplishing his task in the midst of his own family, with his children playing around him. It is said that many of the workers desire the twelve-hour day. If so, raise the wage rates while shortening the hours. That this is feasible, we have shown before and the expert testimony of the Engineering Societies Committee testifies to it. The weight of evidence indicates, we are told by them, that the change from the twelve-hour system "can usually be made at a small financial sacrifice on the part of the workers and of the management. Under proper conditions no economic loss need be suffered. In certain instances, indeed both workers and stockholders have profited by the change." It is a good sign, then, that Judge Gary is "very much worried." May we hope for the best results.



### Frederic Harrison, Positivist

THE years of the late Frederic Harrison almost spanned a century. His was a varied, busy and eventful life. As a boy he witnessed the coronation procession of Queen Victoria; an old man he saw her emperor-grandson and half a dozen kings driven into exile. With Morley, Hardy, Bryce, Trevelyan, Dobson, he may be considered as among the last of the Victorians. He was the friend of Trollope, Tennyson and Herbert Spencer. As an essayist and publicist, he wrote with a naturalness, simplicity and directness which recalled Addison and Goldsmith, the models he so much admired. Although opposed to woman suffrage he championed on the other hand the cause of the Boers, of the workingman and democracy. He will be remembered for many years as the High Priest of English Positivism.

Early in life, while studying at Oxford, he lost all faith in Revealed dogmas and adopted as his religion the Positivism of Auguste Comte, a cold and heartless creed. Maintaining that our knowledge cannot rise beyond our sense-perceptions and that which they report, and denying the existence of a personal God, it is completely earth-bound. It makes humanity its religion and its God, and constitutes man the ultimate standard and measure of all things. We are, therefore, not astonished, but we cannot help being saddened, when we read the declaration which Frederic Harrison made on his ninetieth birthday:

May my end be early, speedy and peaceful, I regret nothing done or said in my long and busy life. I withdraw nothing and am not conscious of any change in mind. In youth I was called a revolutionary; in old age, I am called a reactionary; both names alike untrue. A lonely widower, I have no happiness to look for. I ask nothing, I seek nothing, I fear nothing. I have done and said all that I ever could have done and said. There is nothing more. I am ready and await the call.

Nothing to regret. No unkind word to regret, no unguarded thought, no harbored pettiness of suspicion, no harshness, cruelty, injustice or spite against some meek and unoffending brother, no betrayal of the sacred bond of friendship! That is almost too proud a boast for any man to make. Canonized Saints, who might have made it in all truth, were too humble to parade it before the world. And nothing to withdraw! Augustine of Hippo, a greater man from every point of view than Frederic Harrison, wrote an entire volume of "Retractations" or "Withdrawals." He was not afraid to register a change in his mental growth and to review and revise his own verdicts.

Frederic Harrison's profession of faith is cheerless and disappointing. Its outlook is one of blank, hopeless despair. It lacks the modesty and the restraint of the true philosopher. This brief testament of the English Positivist bears too evident traces of self-sufficiency and pride, both opposed to the nicely adjusted balance of the philosophic mind. In it we find the expression of a "religion," so Comte and his followers called their doctrines, that is man-made, man-glorifying, and making man as did Protagoras of old, the measure and the end of all things. Such

a religion cannot win human hearts. It clips the wings of hope and crushes the yearnings of the soul. Its adherents can never, like mighty Paul of Tarsus, look forward repentant yet confident to the crown of justice promised to the soldier, unhorsed many a time perhaps in the battle of life, but unconquered still, who has fought the good fight and has kept the Faith.

### Suicide in New York

THE City of New York is a most wonderful place, great in virtue and great, too, in crime. Last year, for instance, 839 residents killed themselves, 586 men and 253 women. Of these unfortunate people 315 men and 141 women were married, while 151 men and 56 women were unmarried. And strange to say most of the discouraged people who took their own lives were in the prime of life, for only 129 of the males were over sixty years of age and only 122 of the females. The poor creatures used all sorts of means to do away with themselves; gas, the pistol, poison, strangulation, fire, the knife, drowning, anything by which they could accomplish their fell purpose.

Despondency is set down as the "cause" of many of these crimes, but, of course, despondency means little or nothing. The simple truth of this matter is that in the final analysis godlessness was the reason why these citizens did themselves to death. They found life hard, a bitter struggle against great odds, and thinking that the earth and its treasures are the "be-all and the end-all" of man they consummated their apparent failure by the greatest of all failures, a self-inflicted death.

These people were more sinned against than sinning. By the neglect or stupidity or malice of those who trained them for the battle of the world, they went to the field of life, lacking the only elements that are of avail in the heat of the struggle for decent existence, proper ethical and religious perceptions. The world was to be theirs, all of it, its pleasures and treasures, and everything else worth while. But of God and His treasures they knew nothing. True, they had heard the words, but they were meaningless to them. What then was there to live for? They had lost all the things on which they set value. Life was black, useless, a mockery, the earth was empty. Death was the only relief and they chose it. God will perhaps be merciful to them, but for those responsible for their fate there will be another story.

### The College Library

A LIBRARY is one of the oldest of all the parts that go to make a college. Nowadays those parts are many and modern terminology classes them under the word equipment. Buildings, faculty, students, fields all go to make up equipment. For a first class college must have all of these to be equipped for its work. This is decreed by the modern world in which the college finds itself, and the college cannot ignore the modern world. The college may say that the world asks too much of it,

is too keenly alive to its defects and blind to its virtues. It may say anything it likes but it cannot ignore the modern world and hope to survive.

Now the modern world expects the college to do a great many things that the world of centuries ago did not call for. But the world of centuries ago and its modern successor are at one in saying that there can be no college without a library. Of course the modern world has libraries that belong to the people who do not walk within academic walls. They are good things and should increase, but they are not college libraries. For the latter has to do with the life of the college, with study and research and all that goes into the training of minds, and if it does not function as part of the system that is called academic, it is an ornament of the college and nothing more.

It is very interesting to read over the reports that come from the colleges and note the volume-increase in library equipment from year to year. With the increase in books there comes to the inquiring mind the very practical question: What of the increase in knowledge? Are the men and women in academic halls today more learned than the

small groups that frequented the colleges of centuries past? They have more books, more elaborate library systems. But what of the sum-total result? Is the effect on the youthful mind a deeper knowledge, a profounder wisdom? Do more books and finer libraries mean more thoughtful men and women, trained to know, to assimilate, to select? Hardly, and that because the purpose of the library is missed even by the teachers.

"The weight of books already piled on us is more than colossal. Knowledge of all this bulk is and always must be a matter of degree. The trained intellect is the intellect trained not to amass it but to sift it. The business of a teacher is to bring to a point a youth's ability to penetrate this mass." While not written exclusively for collegians, these words of Sir Arthur Quiller-Couch, are especially pertinent to college students and teachers. They might well take their place with famous dictums that often decorate the walls of college libraries. Applied to the academic system they would remove the danger of the college library becoming merely an ornament of college equipment and make of it an instrument for mental culture.

## Literature

### "The Outline of Science"

FEW books are more advertized today than "The Outline of Science," edited by Professor J. Arthur Thomson, and published by G. P. Putnam's Sons. It is a large work of four volumes containing over 800 illustrations and 40 full-page colored plates. From a typographical standpoint the volumes are splendidly edited and a tribute to the masterly workmanship of the publishing firm. It is therefore with regret that the following criticisms must be passed.

In the introductory note to this work we are told that its aim

is to give the intelligent student-citizen, otherwise called "the man in the street," a bunch of intellectual keys by which to open doors which have been hitherto shut to him, partly because he got no glimpse of the treasures behind the doors, and partly because the portals were made forbidding by an unnecessary display of technicalities.

The entrance of this knowledge, therefore, into the mind of "the man in the street" is to be robbed of all its proverbially bloody aspects and a mere perusal of "The Outline of Science" will offer him an easy ingress through the previously guarded and barricaded gates of the realm of science. The aim of the book is clearly expressed and of it the reviewer must not lose sight.

The critic of a book of this nature meets with a difficulty at the very outset. His is the duty of offering praise and condemnation. At whose feet will he lay it? The four volumes contain thirty-eight articles and only five of them are accompanied by the names of the authors. Moreover, one of these five bears the editor's

name so we are left in doubt as to whom "the man in the street" is indebted for all this scientific "knowledge." Therefore, our criticism must be directed towards the editor, Professor J. Arthur Thomson.

In general it may be said that the work is a lengthy and persistent, and, it might be added, tiresome plea for the revival of the most old-fashioned tenets of Darwinism accompanied by an astoundingly superficial and inaccurate outline of the astronomical, chemical and physical sciences. Darwin, Darwin, Darwin until one is forced to look through the four volumes for a picture of the editor wrapt in ecstatic adoration before a golden shrine erected to the perpetual honor of his omniscient Charles. Evolution can scarcely be mentioned without an initial capital and when the reader finds such an omission he is roused to a combined sense of overwhelming pity and horror for the compositor who could have committed so grievous an act of irreverence. Though an "Outline of Science" and though science certainly carries with it an idea of truth and fact yet the book manifests an unwarranted disregard for scientific verity and accuracy. Contradictions offer no obstacle to the editor. His philosophy leads him to atheism and does not hesitate to inject the poison of wrong ideas and still worse morals into the mind of his beloved "man in the street" for whom he sacrificed time and pleasure in editing his "Outline." Though we are told in the introduction "Each article is meant to be an invitation to an intellectual adventure," it is impossible for us to thank our host for his kindness after reading the four volumes, because we realize too



well that every natural tendency of our mind is toward truth. The one thing that we find worthy of praise is the undeniable beauty of the illustrations which are to be found in great number but at times even these overstep the boundaries of reality. Another point of general criticism lies in the fact that Professor Thomson seemed to fear that the insularity of the English "man in the street" would forbid his acceptance of any scientific data except that which came from British authorities. For every reference, every author mentioned in the bibliography points not to the foremost scientist in that particular field but to an Englishman, at times known, very often unknown. But the objection may be urged that the work was written for the "man in the street" who does not understand a foreign language. True enough, but a number of the really authoritative scientific works have been translated into English, and even though they have not been so translated, references to them would not be harmful. No, we are afraid that Professor Thomson has made a mistake in placing the American "man in the street" on a level with his English fellow by supposing that he too would object to authorities other than British in his quest for scientific knowledge. The American public is by no means adverse to hearing the opinion of the scientific men of the world.

Let us look in detail at some of the features we have mentioned in our general criticism. On page 55 we read "the fact (Professor Thomson's italics) of evolution is certain." So evolution is a certainty, even though the most devoted followers of Darwin still mention their belief as the *theory* of evolution. Of course, no reasons are given for this "certainty," though we read (page 103), "One momentous event seems to have occurred in the Pliocene, and that was the transformation of the precursor of humanity into man—the culmination of the highest line of evolution." Here we have the solution of the evolutionist's riddle of humanity. And how clearly it is set down! We are not burdened with a lot of weighty reasons. All we are asked to do is to take the word of Professor R. S. Lull. Is it not strange that many of the scientists, yes, even those with a tendency towards evolution, assure us that there is not the least trace of anything human in the examination of fossils in the Pliocene period? Yet the editor edits on page 155, "Bone for bone, muscle for muscle, blood-vessel for blood-vessel, nerve for nerve, man and ape agree." With such statements as these which manifest a boundless ignorance of the science of anatomy the author expects us to be satisfied as a proof of man's relationship with a simian stock. The prescribed limit of this article will not permit a lengthy refutation of the above statement but it may be said in passing that the gentleman has overthrown his own statement merely by the pictures of his illustrious relative, the chimpanzee, opposite page 157. Certain differences are not only evident but they are even mentioned in the explanations beneath the illustrations. Again, "adaptations" is a word in

which the author takes particular delight. Surely the gentleman will admit that adaptations will have an immense bearing on the form, size and development of muscles. Do men and apes make the same use of their muscles? The absurdity is evident in any zoo. Then "muscle for muscle" man and ape do not agree. On page 231 we are informed that

When we pass to monkeys, when the fore-limb has become a free hand, when the brain shows a relatively great improvement, when "words" are much used, we cannot fail to recognize the emergence of something new—a restless inquisitiveness, a desire to investigate the world, an unsatisfied tendency to experiment. We are approaching the Dawn of Reason.

What an untold benefit would Professor Thomson give to humanity were he to supplement these four volumes with a fifth which would contain a glossary of these "monkey words!" What delightful afternoons we could spend at the zoo in deep converse with one who now stands at "the Dawn of Reason"! These are but a few of the innumerable statements concerning evolution which are gratuitously assumed throughout the four volumes.

Mention was made in the early part of this review of the peculiar philosophy of the "Outline." We trust that the editor will admit that logic ought to be a portion of any philosophical system and not discard it as he has psychology. For he says on page 546, "It is not the province of psychology to explain what mind is; that belongs to the region of philosophy." Where does psychology belong if not "to the region of philosophy"? On page 368 we are told,

Our frankness in admitting difficulties and relative ignorance in regard to the variations and selections that led from certain Dinosaurs to Birds cannot be used by any fair-minded inquirer as an argument against the idea of evolution. For how else could Birds have arisen?

What admirable candor with regard to his ignorance of logic! Again on page 679,

Many people still find it difficult to believe that man is descended from Simian ancestors, these in their turn from lower mammals, and so from ever simpler and simpler progenitors. They can never have grasped the plain fact of observation, that the body of every man and woman alive has grown from a minute undifferentiated cell.

One might expect such a lyric leap in a moving picture scenario but there is no room for it in scientific treatises. On page 660 we are introduced to the patently fallacious principle "From one we may learn all." Mind is attributed indiscriminately to everything in the universe and on page 676 the argument is culminated by, "We have only to be completely logical and believe that something of the same nature as mind exists in all life, to make the further step and believe that it exists, even in the matter from which life sprang." Finally on page 57, "When we speak the language of science we cannot say 'In the beginning,' for we do not know of and cannot think of any condition of things that did not arise from something that went before." Does the gentleman hold that the world has existed from all eternity? It certainly seems

so. But then there are so many absurdities, why should we insist on any one in particular? At the very beginning there is an unwarranted attempt to overthrow the existence of a distinct principle of life and here, as in all portions of the book, the one point of consistency is still upheld, e. g., the failure to offer any reason for any statement whatever. The author also fears overpopulation of the earth and one of his two suggestions, of course, is "birth control in its most enlightened forms" (p. 1102).

Such inaccuracies as the allusion to the manufacture of albumin and casein by plants (p. 64), confusion between the nature of plants and animals (p. 65), "In the dim and distant past there was a time when the only animals were of the nature of Protozoa" (p. 66), "to a large degree the simplest animals or Protozoa are exempt from natural death," and similar misstatements of facts appear everywhere.

Such is the "Outline of Science" that has been written for "the man in the street." Why specific mention is made of "the man in the street" we would not dare conjecture, unless the editor cherished the notion that the average man's intelligence would permit him to accept without hesitation whatever might drip from the fanciful but unscientific pens of Professor J. Arthur Thomson's corps of writers.

GUSTAV A. CABALLERO, S. J.

#### TERENCE J. SHEALY, S.J.

FOR REMEMBRANCE

Green slope and sea, and sky line towers afar,  
And men who look their fellows face in face,  
Through them to know the worth of human grace—  
The men that shall be in the men that are:  
Manresa, shining like a little star  
That opens up in heaven a golden space,  
Made yet to men of will a camping place  
To learn to fight though Hell march out to war.

Ten years the camp has held on that green hill  
Its noiseless exercise of iron hearts,  
The silent bugles echo on and on.  
But their chief Captain falls—his steel-wrought will  
Fails him at last—now not a man but starts,  
For *Shealy's* dead! Nay, *Shealy* marches on.

CHRISTOPHER R. STAPLETON.

#### REVIEWS

*The Story of a Varied Life.* An Autobiography. By W. S. Rainsford. New York: Doubleday, Page & Co.

This is an interesting book, in some respects a remarkable book. Dr. Rainsford, rector of St. George's Protestant Church, preacher, reformer, hunter, traveler and friend of humanity, tells the story of his varied life with frankness, simplicity and masterly cocksureness. As the story of a hunter and a traveler, the book would fascinate any red-blooded schoolboy. But as preacher, Dr. Rainsford is more than interesting, he is remarkable. He has a dogmatic scorn for creeds and dogmas. He esteems the Catholic priest as an individual and sees much in the Catholic Church to be admired but the pity of it all is Church and priest are wrong. Evolution of doctrines is his slogan. The old doctrines do not fit our age, they must be remodeled. There is no such thing as a "finished truth." Truth flowers from age to age. Dr. Rainsford wants the God of the supernatural replaced by the God of things

as they are, whatever that may mean. His definition of religion does not help us much for "it is the giving of the best we have to the best we know." The best we have is the Christ of the Gospels, but that is not Dr. Rainsford's Christ. J. S. H.

*Judging Human Character.* By H. L. HOLLINGWORTH. New York: D. Appleton & Co. \$2.00.

*The New Psychology and the Teacher.* By H. CRICHTON MILLER, M.D. New York: The Thomas Seltzer Co. \$1.60.

In the first book the author subjects to analysis the various methods of forming judgments about human character—the study of the photograph, the personal interview, the testimonial, and the various tests which have been devised by experts. He makes it abundantly clear that different judges, with the same material before them, arrive at entirely different conclusions. He also compares the judgments formed in these ways with the judgments entertained of the same persons by their intimate acquaintances. The comparisons are very illuminating, and very useful also, for the employers who must rely upon photographs, interviews, testimonials, etc., in selecting their workers. The first chapter, in which a feeble effort is made at defining character, is the only weak spot in the book.

The second book contains a collection of lectures which the author delivered to a group of educationists. It is an attempt to make teachers understand in a measure how they can apply the principles of psychoanalysis in the work of their profession. The author is evidently a good man and regards reverence for the mind of the child an absolutely necessary condition for proper performance of the work of the analyst. Obviously the instructions here given are not expected to transform the readers into expert psychoanalysts. J. X. P.

*The Problem of Style.* By J. MIDDLETON MURRY. New York: Oxford University Press. \$2.20.

There is always a fascination about a problem, and the problem of style has cast its spell on many a writer from Gorgias to Mr. Murry. Philosophers like Plato and Aristotle, orators like Cicero, authors like Newman and De Quincey and Stevenson have yielded to the enchantment that led them into the labyrinth of literary criticism. Widely different as are the views that characterize men and periods alike, the present venture suggests points of agreement where many are at one. Thus, Mr. Murry, instancing some famous definitions, observes that "the emphasis infallibly falls on what we may call the organic nature of style." Style, he insists, is not an excrescence, not overlaid ornament, not a mechanical addition, not a parasitic growth. And so Professor W. Rhys Roberts a dozen years ago, reminded us that Dionysius of Halicarnassus, the foremost critic of antiquity, anticipated Buffon's famous: *le style est l'homme même*.

Whether or not we agree with the writer's literary canons and with his psychology, we shall find not a little in his discussion that is interesting and suggestive. At times, if the view may be hazarded, he is too much like Pindar, uttering words with a meaning only for the initiated. But in treating a subject so elusive, transparency is not always attainable. The author does not claim to have solved the problem. "The discussion," he says, "is bound to be fragmentary and inconclusive. But who has ever said the last word on a problem of literary criticism? And do we even want the last word said?" T. A. B.

*Industrial Revival in Soviet Russia.* By A. A. HELLER. New York: Thomas Seltzer. \$1.50.

*Incentives in the New Industrial Order.* By J. A. HOBSON. New York: Thomas Seltzer. \$1.75.

The make-up of the first book is historical and descriptive, the descriptive part dealing with social and economic conditions as they impressed themselves by actual contact and conversation, with



facts and persons, upon the mind and heart of the writer. Mr. Heller's evident sympathy with the Soviet Government and his belief in its intrinsic value and his calm and apparently simple explanation of economic failures as being due to natural conditions following upon war and revolution make the reader pause and consider the value of his arguments. Are we still the dupes of an inspired press propaganda about Russia and its Government? Surely if the Government of Lenin and Trotzky were as vicious as it is said to be by our public press, that Government would long ago have been banished from the face of the earth. Its endurance may not prove its inherent worth, but it does shake one's faith in those who criticize it. From a perusal of Mr. Heller's volume it seems to be clear that the people of Russia and Siberia are far better off under the present regime than they ever were under Tzar rule. Charles P. Steinmetz contributes a thought-provoking introduction.

The second book under consideration is a small book with a very big name. The theme of the volume is one of very absorbing interest to all students of the changing industrial order. Its theories however, though seemingly sound and worthy of being tried by practical tests, are beyond the intellectual horizon of the average social reform leader. A vast cooperative industrial order which contemplates the harmonious interaction of worker, capitalist and government so intimately associated as to guard without friction the just interests of each, and at the same time to promote real progress and protect the general consuming public, demands broad intelligence, wide experience, and an abiding sympathy with the true interests of all. A careful perusal of Mr. Hobson's book disposes one to believe that the industrial order now struggling into life may be leading us in the direction of these blessings. But if they are to be realized, the need of "Brains in Industry" (Ch. IV) is imperative. No less imperative is the elimination from control of men who "value their business not as their fathers did—as a great career—but as a necessary instrument to serve their more enjoyable functions." Every social science student should read and reflect upon the theories and suggestions of Mr. Hobson.

M. J. S.

**Lorenzo Da Ponte. Poet and Adventurer.** By JOSEPH LOUIS RUSSO, Ph.D. New York: Columbia University Press.

**The Romantic Waves of Music.** By WILLIAM ARMSTRONG, New York: E. P. Dutton & Co. \$5.00.

A broken, impoverished old man died on August 17, 1838, in Spring Street, New York, and was buried three days later in the Cathedral cemetery that once was located in Eleventh Street and First Avenue. It is safe to surmise, therefore, that the dead man had made the necessary spiritual preparations to ensure such interment and the presence of the parish priests at it, as the testimony of eyewitnesses record. Lorenzo Da Ponte, who thus closed an international career of eighty-seven years, was born a Jew in the Ghetto of Ceneda (now called Vittorio Veneto), Italy, and bore the name of Emanuele Conegliano, until 1763, when with his father and two brothers he was baptized and took the name of his patron, the Bishop of the See. The Bishop later sent him and one of the brothers to the diocesan seminary where both, after exhibiting notable talents, were ordained priests. In his later career Lorenzo proved unworthy of that office and false to his vows. He was a writer of uncommon ability and to him is due the credit of being the first to expound Dante to an American audience. Given a professorship at Columbia in 1835, under his teaching two thousand American students acquired an appreciation of the beauties of the Italian language and literature. His special claim for recognition after this rests on the fact that he was the librettist for three of Mozart's most famous operas. His autobiographical "Memoirs" and pamphlets were never translated into English and Dr. Russo therefore has done a very interesting service in his volume which is one of the Univer-

sity's series of studies in Romance philology and literature.

Almost a century has passed since Da Ponte opened our first Italian Opera House and the first Italian Opera Company (the Garcia Troupe, November, 1825) was brought to New York in one of his own ships by Dominick Lynch. Now New York is the most important musical field in the whole world. Mr. Armstrong has had an intimate acquaintance with the leading artists who have come here during recent years and culls from his experience an entertaining volume of anecdote and personal recollection. A story told of the early years of Madame Jeritza, the present special operatic favorite, might well have been left out. It is evidently neither true nor well-founded.

T. F. M.

**Studies in Literature. Second Series.** By SIR ARTHUR QUILLER-ROUCH. New York: G. P. Putnam's Sons.

**The Glory of English Prose. Letters to My Grandson.** By the Hon. STEPHEN COLERIDGE. Same Publisher.

Both these volumes admirably teach the lessons of sound and noble literature. They inspire a genuine love for its demi-gods of prose and song. In the first volume, the King Edward VII, Professor of English Literature at Cambridge, lectures to us as he did to his Cambridge hearers, in no pedantic vein, but with delightful humor and in a conversational tone, on Byron, Shelley, Milton, "Antony and Cleopatra," Chaucer and the Victorian Age. There is something infectious in the lessons of Sir Arthur. He attempts no very close analysis of his subject, but simply strides into it, and taking his hearers as companions, he carries them along. It is criticism vitalized.

In "The Glory of English Prose," the author, as he himself says, acts as pilot for his grandson through the uncharted sea of English literature, so that with the elder's guidance, the young man may learn "to steer for himself among the islands of the Blest." He tells the lad that he is going to show in these letters some of the glorious utterances scattered around him in his library, so that the younger man may recognize, as he ought, "the pomp and majesty of English speech." Its pomp and majesty are shown in "action" in a little more than thirty sections reaching from the sixteenth century, down to the speech delivered May 13, 1922, by King George V at the Cross of Sacrifice at Terlinchtun over the victims of the war. The English Bible, Sir Walter Raleigh, Jeremy Taylor, Burke, Newman, Abraham Lincoln, Carlyle, Ruskin are represented. We would have welcomed, since Lincoln was included, one or two more Americans. But the selections included are representative and really show us some magnificent bits of prose. The author introduces them with a few comments, simple, informal, judicious, the comments of a man thoroughly cultured, widely read, who knows finished English. The Act of Parliament of Henry VIII, included in the volume, denying all jurisdiction of the Pope in England, is far inferior to many of the other selections. The book would make an admirable text-book for advanced English classes, although it has nothing, either in style, form or format of the text-book about it.

J. C. R.

## BOOKS AND AUTHORS

**The "Month."**—Psychology is very much to the front these days and presents some of the most perplexing and most practical problems that man has to solve. In the current issue of the *Month* Father Boyd Barrett in his paper "How Soul and Body Interact," writes instructively on the approach to psychology through biology. In "Louis Pasteur" we have a brief summary of this great man's life and a revindication of his stalwart Catholicism. Father Slater writes on "Mysticism, False and True" and there are two papers on the subject of the reunion of Christendom, and a very interesting note on "Who Was Venerable John Cornelius, S.J.?"

**Year Books.**—The sixteenth issue of "The Catholic Who's Who and Year Book, 1923" (London: Burns Oats & Washbourne), has just reached us. It contains the names of leading Catholic Englishmen and women, together with those of some few American Catholics, and has been carefully brought up to date—"The American Jewish Year Book, 5683" (Philadelphia: Jewish Publication Society of America) has also made its appearance. Its special features are a valuable survey of Jewish life for the year 5682 (June 1, 1921, to May 31, 1922), and a judiciously compiled list of Jews in the United States prominent in the various walks of life—Attention should also be called to the attractive *Familienfreund, Katholischer Wegweiser*, 1923 (St. Louis, German Literary Society), which makes its thirty-seventh annual round to cheer many a family circle.

**Model Letters.**—It has been asserted that the art of epistolary intercourse that has played so large and pleasant a part in the world's past has vanished like so many other old-fashioned ideals. There is an effort in "The Book of Letters" by Mary Owens Crowther (Doubleday, Page, \$2.00), to keep alive the form at least, of that once delightful way friends and associates had of keeping in touch with each other. Not only does she show what is proper to write for every purpose, business, and social, according to the rules of good usage, but she quotes famous letters sent by notable personages to their friends. This is a special service to those who have any serious desire to grow out of the narrow objective cramping the format and text of most modern letters.

**Scranton's Jubilees.**—The dual jubilee of the consecration of Bishop M. J. Hoban (1896-1921) and the creation of the diocese of Scranton (1868-1918) has been made the occasion of compiling in a very useful form a historical record of these two events, "Souvenir of Dual Jubilee" (International Textbook Press). A valuable addition is thus secured to our scanty diocesan chronicles by this attractive story of the progress of the Church in northeastern Pennsylvania. The Scranton diocese, it points out, "as no other in the United States exemplifies the great American 'melting pot.'" The important part it has taken in this assimilation, and especially under Bishop Hoban's wise direction, is comprehensively related. The volume is a model for the preservation of similar diocesan details so essential for the success of the future general history of the Church in the United States.

**Drawing "The Bolt of Nature's Secrecies."**—In "Robin Hood's Barn" (Doran), Margaret E. Bailey's thorough knowledge of her subject together with her command of an exquisite style, combine to make this series of articles on gardening and kindred topics, a real masterpiece of its kind. "Bairn" would be a better word in the title than "Barn," which is without relevance, for surely here, if anywhere, is a child of the open. One who loves nature or wants to learn to love it, need only accompany the "Bairn" on one of her walks, to find an hour's stroll along the marsh bank as interesting and exciting as a first flight in an aeroplane. Long after dark, through her eyes, he will see Dame Nature putting to bed her children of the out-doors. The articles are accompanied by a dozen or so superb sketches, which greatly enhance their charm. —A "Homesteader's Portfolio" (Macmillan), by Alice Day Pratt, is the well written, interesting and candid chronicle of the experiences of an ex-school teacher homesteading in Central Oregon. Most of the journal is concerned with the first three years, 1912-1914. It is the first time the Homesteader's story has been told by a woman—at least by one of such undoubted culture. Incidentally, in her picture of the old-time Oregonians of her

neighborhood, with their narrow-mindedness, hide-bound stubbornness and strong self-complacency, the reader feels that he has discovered one explanation of the success of the recent Ku Klux anti-Catholic propaganda. That class of people would have been fertile soil for the sowings of such reactionaries.

**Life of St. Boniface.**—Johann Joseph Laux has done a distinct service in popularizing the life of the great apostle of Germany, while giving us at the same time a thoroughly documented history in "Der heilige Bonifatius" (Freiburg i. Br., Herder & Co.). Incredible as it may seem, the life of this great Saint is as clear to us in its details and its motives as if he had but yesterday suffered martyrdom for the Faith. The wealth of letters, ecclesiastical documents and similar authentic evidence interwoven with the narrative, that has its own stylistic charm, discloses to us the innermost life of the man of God. We can search the very scruples that troubled his mind and feel the tenderness of his affection that is apparent not merely from his own correspondence but also from the letters addressed to him or written about him. He was a man that could give love and win love, as he was also a scholar and a born leader of men.

**Impressions of Prominent Men.**—"Some Impressions of My Elders" (Macmillan, \$2.25), by St. John G. Ervine is a series of essays on "A. E., Bennett, Chesterton, Galsworthy, Moore, Shaw, Wells and Yeats. Though the purpose is to give us not only a more intimate picture of the character of men whose names are on the lips of thousands, but especially a critical estimate of their writings, the author has been far less successful in the more important part of his self-appointed task. The principles that guide him in his criticism are not based on the considered and temperate thought of mankind; rather they are the kind that make a man look upon all his geese as swans. Mr. Ervine seems rather youthful and is, moreover, of the tribe of those who see red when they hear or think of the Catholic Church. Mr. Chesterton's "fundamental sanity," we read, "has, no doubt, saved him from the folly of secession to Rome." Chesterton, he would probably now assure us, has since become fundamentally insane.

**Piping Gently.**—Three small volumes of poetry lie before us: "Divine Fire and Other Poems" (Dorrance), by Evelyn M. Watson; "Verses for Various Occasions" (The N. A. T. Publishing Co., Boston), by Mary Christina Austin, and "Lays of Goa and Lyrics of a Goan" (Furtado, Bombay), by Joseph Furtado. There is certainly the divine spark in "Divine Fire," and this is tantamount to saying that the author of this artistic little volume is unmistakably thrice blessed with a real *divinus afflatus*, fanning sixty leaves of exquisite artistry into a white heat of beauteous emotion, imagery and thought. How irresistible the fancy to a "Butterfly":

... like a fairy frigate moored  
And anchored close where the honey flows  
From the golden heart of a fragrant rose.

"Verses for Various Occasions" is not poetry nor is it distinctive verse, but there is something quite magnetic about this booklet with its appropriate illustrations. Contagious, certainly, is the piety and patriotism, with the pride of a school teacher in her privilege of imparting great messages to the little ones of Christ. The "Lays of Goa" is a souvenir of the Exposition of St. Francis Xavier. It is well meant though uneven, even as verse. Goa will thank its author for his loyalty, if not for his lyrics, for he is a chronicler in rhyme, having much of Felicia Hemans' penchant for prenotes.



## Sociology

### Catholic Women and Suffrage

**W**OMAN-suffrage in the United States is a reality. We may have been its advocates, we may have been its implacable foes; we may have been its opportunists, we may have been its inopportunists. None the less, it now is part of the Constitution; it is a living fact.

At the outset though, we must confess that philippics leveled at the lethargy of voters are as old as the history of suffrage. In fact, it is amusing to recall the various penalties which have been seriously advocated against the derelict voter. At times these were as severe as those against the idler of John Smith's day. And have we not all known friends who waxed eloquent at the tyranny of Prohibition, yet when this question was on the ballot for an expression of public opinion, these same speakers of the word failed to show themselves doers of the word; they did not vote. With the example, then, of male indifference before them, we may expect a certain amount of female unconcern towards suffrage. At first sight at least, there might appear more excuse for the latter than for the former.

Especially might this be the case with the franchises of our Catholic women. To their credit, to the credit of our own mothers and sisters, we know that they would prefer the more queenly and modest task of caring for the sacred kingdom of the home. But the two duties are not incompatible. Even the shock of waiting in line to register their votes may well be endured in the thought of the dignity that they as Americans are exercising and of the good, both positive and negative, that they are rendering. Nor should the preoccupations of rearing a large family, the reference is evidently to God-fearing Catholic mothers, be allowed to interfere with the new precept of the ballot. Feminine wit, we are sure, will not be at a loss for means, if the realization of the duty is whole-souled.

The crux of our suffrage question is then: Will our Catholic women as a class assume their new duty? The pessimistic "no" and the optimistic "yes" in reply are purely conjectural. The point is that woman should see the reasons why she should steel herself to her new task, and that she should be able to demonstrate these arguments to the timorous and doubting of her own kind.

The most convincing motive is that the vote of Catholic women must balance and, if possible, outweigh, that of non-religious women. The latter, we are certain, are taking advantage of their new-found power. Politicians must learn that a religious-minded group is in their constituency and they in their wisdom will shape their platforms and legislation accordingly. But let our Catholic ladies as a class be an absent quantity at the polls and there is that much less reason for clean politics. Watchful waiting in this case is positive help to the opposite cause. It is giving very material consolation to the enemy.

In this matter it is well to insist on the truism that politicians esteem nothing so much as the logic of votes. What gallantries did not the staid old parties, to say nothing of individuals, rather grotesquely perform to win the hand of feminine suffrage, once the movement's final victory was assured? There is no reason why the ballot of Catholic women as a class should not be recognized as a power. Their failure is charged with grim possibilities. Irreligious women are conscious of their strength and are determined to push their programs, in the hope that others of their sex are wrapt in slumber.

Such for example is the militant campaign of the National Woman's Party. Its war-coffers are respectably bulging. Its numerical strength in itself is insignificant, except that its members apparently are possessed of the magic dollar, much leisure from home duties, and are entitled to degrees-in-residence for their knowledge of all the tricks of the political course of study. Hence, their connotative name, National Woman's Party; hence, too, the fact that they met in national convention last November and announced the Declaration of Independence for all American women! They are shrewd enough to insert some very desirable legislation in their twenty-nine planks, but their blanket equality bill protects a little wheat and much cockle. Yet its passage is to be demanded of the forty-two State legislatures that meet in 1923, and eventually, of the Federal Government. Fortunately, other women's organizations, whose membership is not small, have protested against the indiscriminate passage of these amendments. The name of the National Council of Catholic Women in this number brings a thrill of pride to Americans of the Faith. Would that the Council embraced every Catholic woman of voting age in the United States!

These organizations would be the last to deny woman's essential equality with man, but only by shutting their eyes to truth, natural and Revealed, could they deny that their sex is destined by the Author of nature to be mothers to future generations, and that, consequently, they must have certain safeguards and privileges and responsibilities. Because the National Woman's Party would obliterate this substantial distinction between male and female human nature, with all its consequences to future civilization, have the National Council of Catholic Women and other associations arrayed themselves in sternest opposition.

The example of the National Woman's Party was mentioned, not with the idea of answering the proposals of these extremists, but in the hope of illustrating the theme that suffrage for our Catholic women is not a privilege to be used or put aside according to whim or style; that, on the contrary, the very preservation of their most sacred rights is dependent, first, on their vigilant watch over proposed legislation either in legislative halls or in the councils of self-appointed National Woman's Parties, and, secondly, in Catholic women faithfully registering their ballots at the election booths.

It may be objected; the second means lies within the power of all and practically requires only the exercise of good will, but how are ordinary Catholic women, many of them mothers of families, to find time to keep informed of the latest legislative vagary and to discern its true bent? The solution is simple; the solution is at hand. To give such information is one of the purposes of the National Council of Catholic Women. It has as its Chairman the Bishop of Cleveland, a most capable leader in social questions.

Again, then, would that every Catholic woman in the United States belonged to this organization.

DANIEL M. O'CONNELL, S. J.

## Education

### The Dean and the Dentist

"YES, I think we had better run a little canal across the top." And the dentist paused. In one hand he held a chisel, in the other a mallet, and like Goethals at Panama, his eye burned with the light of achievement. I was beyond caring whether he ran a little canal across the top, or a four-in-hand, but why a canal? That might be very well in Venice, where people are used to *rivi* and *gonfalonieri*, but this was New York, and the traffic police might not understand. Why not, preferably, a trifle, a mere *souffçon*, of explosive. Everything else, apparently, had been tried, and the job still presented difficulties. As my friend the dentist whirled the rack into another socket, I pondered the possibilities of the scheme. It would be quite feasible to call the diggers and sappers from the cavity by blowing a whistle, while the nurse at my left could hurry to the corner with a red flag. True, this might be taken to suggest an auction or a meeting of the Soviet, but we could guard against the unmeant deception by inscribing on the red field the legend "High Explosives, Dangerous." And it would not be very difficult, I felt sure, to procure some TNT, say a pound or so, from the proper authorities.

But I was given no opportunity to make my suggestion. Something had happened, for the dentist was now drawing a tired hand across a beaded brow, and the nurse was asking me to take a drink. I apprehended some vague impropriety in the invitation; in the next moment I felt that I had been cheated, for the drink consisted entirely of aromatic spirits of ammonia. My great-aunt, Elizabeth Jane, used to keep a stock on hand, but I don't think she ever drank any of it. Of course, such is the fragility of human nature, she may have done so in secret, but in public she used it merely to sniff at. To sniff seemed to me entirely appropriate, but I was ordered to drink. I complied. After the experiences of the preceding two hours and forty minutes, a draught of hemlock would have been welcome. So I drank and then endeavored to look wan and interesting, until the ambu-

lance came. But it was the dentist who afforded the interest.

"Speaking of colleges," he began, ignoring the fact that I had not so much as hinted at the things, "speaking of colleges, I think you are from old Briarfield, aren't you?" I wasn't, but felt in no mind to cross a man so handy with a chisel and hammer and so industrious in the use of both. "Well, I wonder if you remember the old Dean, Dr. Harwood? Dear old soul, wasn't he, but altogether out of place. In my time out there (I was there for a year) he had a gang of thugs to deal with, and they got away with nearly everything but murder. Oh, I'll admit that's exaggerated, but I think you get my meaning. I was one of the thugs myself, but after a year I transferred to State College. Now I believe State is turning out a pretty fair proportion of Bolsheviki year by year, but I will say this: if you want to stay at State, you must deliver the goods. Excuses don't go. You may run a bootlegger's still on the side, or conduct a lottery, or a gambling-house, but if you want your credits, you must show something in exchange. There's too much coddling at Briarfield. It's a bad mistake, I think, to let the Catholic college boy believe that he can get something for nothing, if he talks long enough, or worse, if he can get someone else to do the talking for him. When he gets into a professional school, he discovers his mistake very soon. But then it may be too late." In this fashion did my dentist ramble on, while I looked about for a mallet of somewhat larger size than he had used on me. But nothing was at hand, and presently the ambulance came.

Now, as I say, I was not at Briarfield, but I am pretty well acquainted with the new Dean of the institution. He is a friendly soul, and good enough to read what I occasionally contribute to these columns. "I have been running through the records of my revered predecessor, Dr. Harwood," he wrote me a few days ago, "and it is pathetic to note how earnestly he tried to interest fathers in their sons. How he did it, I cannot imagine, but he seems to have written to fathers of the freshmen almost once a month. Of course, that would be impossible today, but even with the relatively small classes of his time, it must have been a tremendous task. He had an idea that if you could interest a father in his freshman son, you could hold his interest for the rest of the course. Yet I believe that in most cases he failed. It brought home to me very forcibly what you wrote some weeks ago to the effect, I believe, that the chief need of education today was neither larger endowments nor wider facilities, but interested parents. Frankly, I do not as yet see how their interest can be secured. Old Dr. Harwood, for instance, carried on a correspondence with a certain father for more than a year, writing once or twice a month. The son had many excellent qualities and some that were dangerous; influences at work at home, or allowed by the home, were precisely of the kind to develop those that



were dangerous. Father was too busy with other interests at the time—this was ten years ago—but last year he was obliged to lay aside all interests to see what could be done about keeping his hopeful son out of the Federal penitentiary for certain stock deals. You know the case. Meanwhile what am I to do with the six hundred fathers of the six hundred-odd young men in my institution? How can I persuade them that they bear as great a responsibility for the education of their sons, and, in some respects a greater, as any member of the faculty, or any official of the college?"

Well, there is the Dean's side of the question. It affords an informing contrast to the dentist's. Each is true, no doubt. Perhaps old Dr. Harwood walked so widely in the paths of peace and gentleness that to my dentist, by his own confession at the time an unlicked cub, he seemed to countenance any disorder short of murder. There is so much anger and bitterness and hatred in the world today that we may well hesitate to condemn him.

Yet, as we are told, there are circumstances under which patience ceases to be a virtue. Another Dean writes that while disorders involving moral obliquity are invariably followed by expulsion, his faculty hesitates to impose this penalty, even under another name, for lesser faults. The reason seems to be that students thus dropped find no difficulty whatever in enrolling at a neighboring non-Catholic institution, and are thus deprived of all chance of securing a Catholic training. The reason alleged is often of great potency; I have seen it applied again and again. But what profit will the young man who is not willing to work for an education, derive from his four years at a Catholic college?

Here, it seems to me, we ought rather apply the principle of the greatest good for the greatest number. The drone and the trifle are doing much to ruin the academic standards of our colleges. On the other hand, seeing that we must annually turn away almost as many Freshmen as we accept, are we not fully justified in picking and choosing not only for admission but for retention? A drone can hold on for two years, for three years, he can even graduate, with Justice Taft's grade of *Mirabile Dictu*. We have all seen it. Yet every drone and every trifle consume resources which should be saved for young men not afraid of hard work. Our resources are too small to be thus wasted. Perhaps there was some reason in the past why we should, to use the words of the dentist, "coddle" an awkward student now and then. I am beginning to believe that period closed. There would be wailing, and gnashing of teeth for a time, but I believe that the college brave enough to drop about half its enrollment every year, would not only draw endowments and general support, but would soon place itself in the first rank of institutions that train real leaders.

JOHN WILTBYE.

## Note and Comment

Danish Medal  
for Dr. Egan

WE are glad to record a new honor conferred on Dr. Maurice Francis Egan, who has contributed many articles to the pages of AMERICA. On January 16, he was decorated, at the Danish Legation in Washington, with the gold Medal of Merit bestowed upon him by King Christian X. He had been American Minister to Denmark for ten years, and when Constantin Brun, Danish Minister to the United States, conferred the decoration he stated that Dr. Egan, as far as is known, was the first American to receive this distinction which is rarely accorded even in Denmark.

"My Bookcase"  
Series

OUR readers will be pleased to learn that the Rev. John C. Reville, S.J., associate editor of AMERICA and author of "My Bookcase," has agreed to assume the editorship of a Catholic library of one hundred standard books to be selected by him. They are to be known as "My Bookcase Series." In making his announcement, the publisher, Joseph F. Wagner, offers the following description:

"My Bookcase Series" will form a comprehensive collection of really worth-while books, old and new, most suitable for general reading, including doctrine, history, science, biography, literature and fiction.

In "My Bookcase Series" an attempt is made, for the first time in the history of Catholic literature in America, to give the public a well-balanced Catholic library. The name of the eminent editor offers the best assurance that "My Bookcase Series" will carry out its promise in the best possible manner. The volumes, printed in easily readable type on paper of good quality, and attractively bound, will be sold at the uniform popular price of one dollar each.

There can be no doubt that this series, published under such auspices, will be hailed with satisfaction by all Catholic readers.

The Long-Desired  
Press Directory

QUESTIONS concerning the Catholic press are frequently asked us. There is no source at present to which anyone can turn for reliable information. We have our Catholic directories of the Church in general, of Catholic education and of Catholic charities, and the time has certainly come when a thorough and reliable Catholic Press Directory should now be added to this list. The Catholic Press Association, therefore, has taken definite steps to endorse the publication of such a directory, and we now learn that Mr. Joseph H. Meier, who for long years was editor of the Official Catholic Directory, has volunteered to undertake this work. It is necessary, of course, that sufficient support in the form of advertisement be given him to finance the publication, but we may confidently trust that this will be assured the undertaking, especially since the new Directory is to fit in with the plans of the Advertising Committee of the C. P. A. in its propa-

ganda for more advertising for Catholic papers and periodicals. Each Catholic publication is to be listed in the Directory with its place of publication, the date of its establishment, a brief description of its scope and purpose, its price, circulation, and all the details regarding the insertion of advertisements in its pages.

#### A New Way of Reunion

**I**N the column of the London *Universe* reserved for Father Lester, S.J., is given the letter of a non-Catholic clergyman proposing the following solution to the Anglican difficulty:

I believe that East and West will one day be joined together in visible unity; and to bring about that reunion I count on the influence of the autobiography of the "Little Flower of Jesus," that young soul who will soon, let us hope, be canonized by the Church of Rome.

If we, both Anglicans and Romans, could unite in prayer through the intercession of Soeur Thérèse, and if a novena to her were begun for our reunion, I have no doubt that it would be as suddenly accomplished as was the conversion of the 3,000 Israelites on the day of Pentecost. I conclude therefore: let us cease controversy, and betake ourselves to prayer.

It is rumored that the beatification of the "Little Flower" is likely to take place this year. Her case, as Father Lester says, vividly reminds us of the methods of the brave old days when Saints were canonized by acclamation, "by the uprising of such a gigantic wave of devotion that the Church accepted the *vox populi* as the *vox Dei*. Although this method of canonization is long past, the acclamation is not."

#### The Irish Monthly Golden Jubilee

**J**UST fifty years ago, under the name *Catholic Ireland*, which it bore for a short time, the *Irish Monthly* began what in many ways is a unique career in the history of the Catholic press. In its opening article it briefly outlined its program:

Today, *Catholic Ireland* begins what we hope and pray may prove a long and useful life devoted to the service of Faith and Fatherland, and those who are responsible for its career feel deeply and intensely the importance, nay, the holiness and solemnity of the work before it.

To these ideals, so beautifully expressed, the *Irish Monthly* has ever been faithful. On the occasion therefore of its golden jubilee *AMERICA*, and we are quite sure, every Catholic paper and magazine published in the English language, offers its heartfelt congratulations. Speaking more especially for the "Exiles of Erin" wherever found, it can be said that the little green-clad messenger from the vales and the hills they loved brought them ever welcome news from home. It showed them that the dream of the Gael was not fading before the vision of Ireland's sons and daughters.

The founder and first editor of the *Irish Monthly*, Father Matthew Russell, black-robed Maecenas to a host

of Irish writers and scholars, left a deep mark on the pages of the magazine. The stamp which he gave it has if anything been more deeply engraven there by the hands of the subsequent editors. The literary standards set by the founder were uncommonly high. Simplicity and unction, popularity of theme and matter never degenerating into the commonplace, an Addisonian purity of diction combined with Celtic wit and humor, gave the *Irish Monthly* an atmosphere and a flavor, individual, distinctive and altogether charming. Father Russell and his *Monthly* have well deserved of Catholic literature. We owe them a debt of gratitude. Both combined, they discovered many a young Irish writer, novelist, essayist or bard and welcomed their earlier efforts. Remembering that the *Irish Monthly* first published Father Edmund O'Reilly's "Relations of the Church and the State," Father Joseph O'Farrell's "Lectures by a Certain Professor," that it had among its contributors, Rosa and Clara Mulholland and Aubrey de Vere, all lovers of the best traditions in Celtic life and Catholic literature will re-echo the prayer of the present editor of the sturdy little magazine, Father Lambert M'Kenna, S.J., that the jubilee it celebrates be not an evening Angelus bell calling to thankful prayer for the blessings of a closing day, but a midday summons calling to another long spell of fruitful labor.

#### Death of Father Hanselman, S. J.

**W**ITH the death of the Rev. Joseph Francis Hanselman, S.J., which took place at Rome, January 16, American Jesuits lose one of their most prominent members. During the past four years he had held the position of assistant to the Father General of the Society of Jesus. He was born in Brooklyn sixty-six years ago and graduated from the College of St. Francis Xavier, New York, in 1877. The following year he entered the Jesuit novitiate of the Maryland-New York Province. His unusual ability as an executive was recognized when in 1901 he was given the responsible position of president of Holy Cross College. In 1906, he was promoted to the office of provincial which he held until 1912, when he was placed at the head of Woodstock College, Md., the great philosophical and theological training school of the Maryland-New York Province. Finally, in 1918, he was called to Rome to act as an assistant to the Father General of the entire Order, in the capacity of representative of all the various Provinces of the Society of Jesus in the United States. His sterling character and amiable qualities endeared him to the hearts of all. While rarely conspicuous in the public eye, his life was devoted with all its energies to his own brethren and the development of the vast and important work entrusted to them in the United States, as well as in the distant foreign missions to which American Jesuits are being called in ever increasing numbers. Father Hanselman will be remembered by many with love and gratitude.